

ANECDOTES,
RELIGIOUS, MORAL,
AND
ENTERTAINING,
ALPHABETICALLY ARRANGED,
AND INTERSPERSED WITH
A VARIETY OF USEFUL OBSERVATIONS.

SELECTED
BY CHARLES BUCK.

“Seize every opportunity of introducing or maintaining spiritual converse. In order to this, furnish your mind with an extensive stock of interesting anecdotes, and striking hints.”

BROWN.

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PREFACE.

TO inform the mind, affect the heart, and promote the best interests of mankind, must ever be considered as a pleasing and honourable employ. Various means indeed may be made use of in order to accomplish these ends. Some do good by wise and judicious conversation, others by constant and laborious teaching, and many by an excellent and uniform character. The Compiler of this Volume, has here attempted to contribute *his quota* towards so good and desirable a Work.

It need not be observed, that men are naturally indifferent about their duty to God, and unconcerned as to the welfare of their immortal souls. Any attempt, therefore, to set before them the grand object of veneration and worship, to rouse them to their duty, to facilitate their happiness, to shew them the deformity of vice, and to inspire them with true and exalted views of the sacred Religion of Jesus, cannot, I think, be considered as unworthy of attention.

How far this Work will conduce to these ends, must be left to the judgment of the Reader.

Volumes of Anecdotes have indeed already been presented to the Public under various titles; but none that I know of, which have been more particularly selected as *religious*, and more immediately calculated to lead men to genuine devotion and solid piety. It is to be lamented, that while many write merely to please the imagination, the *real profit* of the mind is not thought of. The passions perhaps are affected, and the fancy pleased, while the temper remains unsubdued, the heart unimpressed, and the conduct unstable and irregular. Now without incurring the charge of egotism, I hope the present Volume, while it affords a degree of entertainment to the Reader, will also tend to excite reverence for the best of Beings, a regard for the noble and delightful system of Christianity; together with benevolence to our fellow mortals, and an earnest desire to devote ourselves to the glory and service of our God and Saviour.

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The different articles are in general introduced by some observation, or religious sentiment. This part of the work indeed is short. Each head might have been much more improved, but it would have swelled the Volume to a greater size than intended. I hope, however, the pertinency of the Anecdote will supply the deficiency of remark. The Reader also will evidently see, that *novelty* has not been so much my design as *utility*. Many of these Anecdotes, no doubt, have been often related in company or read in different publications; but diamonds are not the less valuable or splendid for being strung and set in order. These Anecdotes, which lay scattered in an extensive field, are here collected and arranged (except a few of a miscellaneous nature at the end,) so that easy reference may be had to them when the Reader is desirous of furnishing his mind with a little *instructive entertainment*, or of recalling what perhaps he had read before.

There may doubtless be errors in this Volume, but the Compiler deprecates the

severity of the critic, and hopes that candour will perform the office of a kind friend, who is more disposed to pardon than to indulge a spirit of invective. In respect to authenticity, which is of considerable importance in a Work of this kind, I have carefully avoided what appeared to be apocryphal and bore but scrupulous evidence ; yet after all, if any thing should be found of this kind (which I am ignorant of, if there be) still its moral or use will be found beneficial, pointing the Reader to view Religion and Morality as worthy of his sincere regard and constant pursuit.

To conclude ; if any good be done, any mind instructed, any comfort derived, if love to men, gratitude to our adorable Redeemer, and a firm adherence to the truth be excited or promoted by this selection, it will abundantly compensate the little labour and feeble efforts of the Compiler.

C. B.

ANECDOTES.

AFFLICTIONS.

WHOEVER considers the manifold calamities to which mankind are exposed in the present state, must feel some emotion of sorrow. Sin has introduced great misery, and universal disorder into the world. No person, however mean and obscure, or eminent and exalted, can stand invulnerable against the arrows of adversity. It is however the peculiar privilege of a good man, that though alike with others, he be partaker of the sufferings of humanity, yet he sees a wise hand directing every event, and rendering all subservient to a grand and glorious end. He desires to learn the noble lessons of patience and submission, while his heart glows with gratitude to Him, to whom he is indebted for every comfort he enjoys, and without whose permission he knows no evil can transpire.

1. Ebenezer Adams, a celebrated Quaker of Philadelphia, on visiting a lady of rank, whom he found six months after the death of her husband sitting on a sofa, covered with black cloth, and in all the dignity of woe, approached her with great solemnity, and gently taking her by the hand, thus accosted her,—“*So friend, I see that thou hast not yet forgiven God Almighty.*” This seasonable reproof had such an effect upon the person to whom it was addressed, that she immediately had all her trappings of grief destroyed,
and

and went about her necessary business and avocations. "A word spoken in due-season how good is it."

Afflictions, though not blessings in themselves, yet when sanctified are productive of great good to them who are exercised thereby. Even Demetrius, a heathen, could say, "That nothing could be more unhappy than a man who had never known affliction." And one who was not a heathen has left it on record, That it was good for him to be afflicted. Let us not therefore sink into despondency under a view of approaching difficulties; nor suffer our imaginations to dwell with horror on supposed future events. "The evils and afflictions of this life indeed, appear like rocks and precipices, rugged and barren at a distance; but at our nearer approach we shall find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature."

2. A Minister was recovering of a dangerous illness, when one of his friends addressed him thus; "Sir, though God seem to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The good man answered, "You are mistaken, my friend, for this six weeks illness has taught me more divinity than all my past studies, and all my ten years ministry put together."

3. It is related of one who, under great severity, had fled from the worst of masters to the best, (I mean he had sought rest in the bosom of Jesus Christ, the common friend of the weary and the heavy laden), that he was so impressed with a sense of the benefit he had derived from his afflictions, that lying on his death-bed, and seeing his master stand by, he eagerly caught the hands of his oppressor,

pressor, and kissing them said, "These hands have brought me to heaven." Thus many have had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their immortal souls !

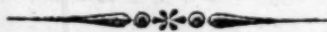
 APPLAUSE.

"A GOOD name is rather to be chosen than great riches," says Solomon ; but though this be the case, it becomes us as imperfect creatures ever to retain humbling views of ourselves, however high we may be in the estimation of others. To be moderate in our desires after applause manifests a christian spirit, while it frees us from that anxiety which they are subject to, who idolize their reputation. "We degrade our characters when we allow it more than subordinate regard. Like other wordly goods, it is apt to dazzle us with a false lustre ; but if we would ascertain its true worth, let us reflect both on whom it is bestowed, and from whom it proceeds ; and let the man who is vain of public favour be humbled by the reflection, that in the midst of his success, he is mingled with a crowd of impostors and deceivers, of hypocrites and enthusiasts, of ignorant pretenders, and superficial reasoners, who by various arts have attained as high a rank as himself in temporary fame."

1. Mr. Hervey, being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand to his heart, "O, Sir, you would not strike the sparks of applause, if you knew how much corrupt tinder I have within."

2. A Gentleman in one of his evening examinations recollecting that he had heard himself praised

ed, and being conscious that he heard it with delight, taking honour to himself, and not giving God the glory, Acts xii. 23, made this memorandum in his diary, "*To day I have been washing my soul in poison.*"



AVARICE.

OF all characters perhaps none are so truly wretched as the miser. The prodigal it is true lavishes away his property, but then he attempts to enjoy himself, and to make others happy around him; whereas the covetous man does neither.—Avarice is a principle not only detestable in its nature, but prejudicial to the possessor of it; inasmuch as it alienates the mind from God, frequently leads to dishonesty among men, and what is worse, is a disorder hardly ever cured. "Other passions have their holidays, but avarice never suffers its votaries to rest."

"Oh cursed lust of gold! when for thy sake
The fool throws up his interest in *both* worlds,
First starv'd in this, then damn'd in that to come."

BLAIR.

"Joshua," says Ambrose, "could stop the course of the sun, but all his power could not stop the course of avarice. The sun stood still, but avarice went on. Joshua obtained a victory when the sun stood still; but when avarice was at work Joshua was defeated."

There have been few persons in whom this evil has predominated more than in the late Mr. Elwes. His mother, indeed, was excessively avaricious, and though she was left one hundred thousand pounds by her husband, absolutely starved herself to death.

Mr.

Mr. Elwes seemed not less wretched than his mother. At his house at Stoke, in Suffolk, if a window were broken it was mended by a piece of brown paper, or by patching it with a small bit of glass; and this had been done so frequently, and in so many shapes, that it would have puzzled a mathematician to say what figure they represented. To save fire, he would walk about the remains of an old green-house, or sit with a servant in the kitchen! In the advance of the season his morning employment was to pick up chips, bones, or any thing he could find, and carry them home in his pocket for his fire! One day he was surprized by a neighbouring gentleman, in the act of pulling down, with great difficulty, a crow's nest for this purpose; and when the gentleman wondered why he should give himself so much trouble, "O Sir," replied Elwes, "it is really a shame that these creatures should do so; do but see what a waste they make. They don't care how extravagant they are." He would almost eat any thing to save expence. At a time when he was worth eight hundred thousand pounds he would eat game in the last state of putrefaction, and meat that no other person could touch! As to his dress, any thing would do. He wore a wig for a fortnight which he picked up in a rut in a lane, when riding with another gentleman. His shoes he never suffered to be cleaned, lest they should be worn out the sooner. As the infirmities of old age however came upon him, he began to be more wretched. It is said, the he was heard frequently at midnight as if struggling with some one in his chamber, and crying out, "I will keep my money, nobody shall rob me of my property." There are many other remarkable circumstances related of him, but what we have already quoted afford a striking proof of the vanity of
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of sublunary things, and of the insufficiency of riches to render mankind happy. See his Life.

2. Daniel Dancer, Esq. was remarkable for a miserly disposition. Lady Tempest was the only person who had the least influence on this unfortunate man. She had one day the pleasure of prevailing on him to purchase a hat, (having worn his own for thirteen years,) from a Jew for a shilling; but to her great surprise, when she called the next day, she saw the old *chapeau* still covered his head! On enquiry it was found that, after much sollicitation, he had prevailed on old Griffiths, his, servant, to purchase the hat for *eighteen pence*, which Mr. Dancer bought the day before for a shilling! He generally in severe weather laid in bed to keep himself warm, for to light a fire he thought expensive, though he had 3000*l.* per annum, besides immense riches! He never took snuff, for that was extravagant, but he always carried a snuff-box. This probably he would fill in the course of a month, by pinches obtained from others! When the box was full he would barter the contents for a farthing candle at a neighbouring green-grocer's; this candle was made to last till the box was again full, as he never suffered any light in his house, except while he was going to bed. He seldom washed his face and hands but when the sun shone forth; then he would betake himself to a neighbouring pool, and use sand instead of soap; when he was washed he would lie on his back, and dry himself in the sun, as he never used a towel, for that would wear, and when dirty the washing was expensive! Since his death there have been jugs of dollars and shillings found in the stable. At the dead of night he has been known to go to this place, but for what purpose even old Griffiths could not tell; but it now appears he used to rob one jug to add to the other.

BAD

BAD COMPANY.

“ Evil communications corrupt good manners.”

As it is somewhat difficult to live in a place where the pestilence rages and not to be infected by it, so it requires more virtue than is common to human nature to associate with the vicious and profane without feeling the effect of it.

Man it is true was made for society, but it will be wisdom in him to choose the best part of it. We are all, it must be confessed, imperfect and depraved creatures when compared with that purity of character which is required of us ; but there are certainly some, whom it is our honour to be acquainted with, and our duty to imitate. Let us, therefore, if we wish to be wise and happy, esteem and choose such ; while we shun the company of those whose minds are influenced by evil principles, and whose conduct prove a disgrace to human nature, reason and religion. “ He that waketh with wise men shall be wise ; but a companion of fools shall be destroyed.”

1. The learned and pious Sir Matthew Hale, when a youth, was too much addicted to the society of some vicious people, which he did not break off till an alarming accident drove him from it. Being invited, with some other young students, to a merry-making out of town, one of them during the carouse called for so much wine, that, notwithstanding all Mr. Hale could do to prevent it, he went on his excess, till he fell down apparently dead before them ! All present were not a little terrified, and did all they could to bring him to himself again. This particularly affected Mr. Hale, who went into another room, and shutting the door, fell on his knees, and prayed earnestly to

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God,

God, both for his friend, that he might again be restored to life, and that himself might be forgiven for having countenanced such excesses: Moreover he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale most religiously observed his vow till his dying day. It was this great man's resolution, drawn up by him in writing for his own private use, with regard to company (among other articles of conduct), "to do good to them; to use God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himself."

2. The following is related by a Writer of undoubted reputation. Speaking of Prince Eugene, of Soissons, he observes, "All those qualifications and endowments that can procure love and esteem shone conspicuous in this young Prince. A graceful person; the most engaging affability and sweetness of temper; a quick understanding, an heroic ardour; a skill in the sciences, and other parts of polite literature (which was the most extraordinary in a Prince then about fifteen years of age), united to justify the exalted hopes conceived of him. He shewed a strong inclination to a military life, and at that early period was already inuring himself to it; so that, commonly, a bare board served him for a pillow. The King had taken the greatest care of his education, and suffered him to be ignorant of no branch of knowledge, which might contribute to his future advancement.

What great things might be expected from a Prince of such endowments, disposed to such pursuits and closely applying himself to them? But
alas!

alás ! every pleasing expectation formed of him proved in the event vain ! Bad companions insinuated themselves into his good esteem ; bad examples found him unable to withstand them. When the vicious were his companions, their manners were no longer his abhorrence ; by associating with them, he soon became as abandoned as the worst of them ; and in a few years having lost his virtue, unhappily lost his life “ There cannot be a stronger or a more melancholy proof than this of the fatal influence which bad company and bad examples have over even the best cultivated and best disposed minds.”

INSTANCES OF

BENEFICENCE, CHARITY, &c.

“ IT is more blessed to give than to receive,” says our Lord. Happy is he who can subscribe sincerely to this truth, and whose felicity arises in proportion as he alleviates the distresses of others. To do good is to resemble the best of Beings. It is indeed our honour, and renders us valuable in the scale of society. A compassionate heart and a liberal hand form a degree of amiableness ever worthy to be venerated. There is a threefold pleasure in doing good. First it is pleasant to God, for his creatures to be like him. 2. It is pleasant to ourselves to discharge our duty ; and 3, It is pleasant to the object who is relieved by our munificence.

1. It was a common saying of Julius Cæsar, “ that no music was so charming in his ears as the requests of his friends, and the supplication of those in want of his assistance.” Let Christians learn to imitate this Pagan.

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2. The King of Prussia once rang the bell of his cabinet, but as nobody answered, he opened the door of the anti-chamber, and found his page fast asleep upon a chair. He went up to awake him, but coming nearer he observed a paper in his pocket upon which something was written. This excited his curiosity. He pulled it out, and found that it was a letter from the page's mother, the contents of which were nearly as follows: "She returned her son many thanks for the money he had saved out of his salary, and had sent to her, which had proved a very timely assistance. God would certainly reward him for it, and if he continued to serve God and his King faithfully and conscientiously, he could not fail of success and prosperity in this world." Upon reading this the King stepped softly into his closet, fetched a rouleau of ducats, and put it with the letter into the page's pocket. He then rang so long till the page awoke, and came into the closet. "You have been asleep, I suppose," said the King. The page could not deny it, stammered out an excuse, put (in his embarrassment) his hand into his pocket, and felt the rouleau of ducats. He immediately pulled it out, turned pale, and looked at the King with tears in his eyes. "What's the matter with you," said the King? "O," replied the page, "somebody has contrived my ruin, I know nothing of this money." "What God bestows," resumed the King, "he bestows in sleep."* "Send the money to your mother, give my respects to her, and inform her that I will take care of both her and you."

3. It is said of the famous Mr. Gilpin, who was called the Apostle of the North, that such was his hospitality, that every Thursday throughout the

* German Proverb.

year,

year, he had a very large quantity of meat dressed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the poorest were his constant pensioners. Four times in the year, a dinner was provided for them, when they received from the steward a certain quantity of corn, and a sum of money, and at Christmas they had always an ox divided among them. During some part of the year, from Michaelmas to Easter, he expected to see all his parishioners and their families. For their reception he had three tables well covered; the first was for gentlemen, the second for husbandmen and farmers, and the third for day labourers. This piece of hospitality he never omitted, even when losses or a scarcity of provision made its contrivance rather difficult to him. Even when he was absent no alteration was made in his family expences; the poor were fed, and his neighbours entertained as usual. Strangers and travellers found a cheerful reception; all were welcome that came; and even their beasts had so much care taken of them, that it was humourously said, "if a horse was turned loose in any part of the country, it would immediately make its way to the rector of Houghton."

4. Among the graces for which Mr. Fox, the martyrologist, was eminent, shone extensive liberality to the poor. He was so bountiful to them while he lived, that he had no ready money to leave them at his death. His love to his Saviour was such, that he could never refuse giving to any who asked him for relief in the name of Jesus; or for Christ's sake. A friend once enquiring of him "Whether he recollected a certain poor man, whom he used to relieve?" He answered "Yes, I remember him well; and I willingly forget Lords and Ladies, to remember such as he."

5. Whatever plans of liberality we may have before us, it is well not to procrastinate; but to embrace the first opportunity of executing them.

When Mr. Baxter lost a thousand pounds which he had laid up for the erection of a school, he used frequently to mention the misfortune as an incitement to be charitable while God gives the power of bestowing, and considered himself as culpable in some degree for having so long delayed the performance of a good action, and suffered his benevolence to be defeated for want of quickness and diligence.

6. Dr. Tillotson (afterwards Archbishop) gave the most exemplary proof of his charity. The revocation of the Edict of Nantz, having driven thousands of the Hugonots to this country, many of them settled at Canterbury, where their posterity still continue. The King having granted briefs to collect alms for their relief, Tillotson was peculiarly active in promoting their success, and when Dr. Beveridge, one of the Prebendaries of Canterbury, refused to read the briefs, as being contrary to the rubric, he was silenced by Dr. T. with this energetic reply, "*Doctor, Doctor, charity is above rubrics.*"

7. The following anecdote of Bishop Barrington does high honour to his liberality and piety. A relation of Mrs. Barrington having experienced some embarrassments and disappointments in life, wished to amend his situation (being a military officer) by entering into the Church, thinking that the Bishop would provide handsomely for him. On making the necessary application to his kinsman, he was asked what preferment would satisfy him? To this home question he readily answered, that about 500l. a year would make him a happy man. "You shall have it," said his Lordship, but
not

not out of the patrimony of the Church. I will not deprive a worthy and regular Divine to provide for a necessitous relation. You shall have the sum you mention out of my own pocket."

8. While Lord Thurlow was at college, he was often too licentious with his tongue, and entering once into a dispute with an elective and temporary officer, he was asked, "Whether he knew that he was talking to the *Dean*?" "Yes, Mr. *Dean*," replied Mr. Thurlow, and never afterwards saw him without reiterating "Mr. *Dean*, Mr. *Dean*," which set them at variance. When he became Attorney General they met by accident; and he addressed his old friend *unwittingly*, "How do you do Mr. *Dean*?" which so hurt the old *cantab* that he left the room without making him any reply. On his obtaining the office of Lord Chancellor, he took an opportunity of meeting once more with his quondam acquaintance, and again addressed him with "How do you do Mr. *Dean*?" "My Lord," replied the other sullenly, "I am not now a *Dean*, and therefore do not deserve the title," "But you *are* a *Dean*," said his Lordship, "and to satisfy you that it is so, read this paper, by which you will find that you are *Dean* of —: and I am so convinced that you will do honour to the appointment, that I am sorry any part of my conduct should have given offence to so good a man."

9. It would be injustice here to omit the name of that great philanthropist Mr. John Howard, who after inspecting the receptacles of crime, of poverty and misery throughout Great Britain and Ireland, left his native country, relinquished his own ease to visit the wretched abodes of those who were in want and bound in fetters of iron, in other parts of the world. He travelled three times through France, four through Germany, five through Holland, twice through Italy, once through

through Spain and Portugal, and also through Denmark, Sweden, Russia, Poland and part of Turkey. These excursions occupied (with some short intervals of rest at home,) the period of twelve years.

Never before was such a considerable portion of the life of man applied to a more benevolent and laudable purpose. He gave up his own comfort that he might bestow it upon others. He was often immured in prison, that others might be set at liberty. He exposed himself to danger, that he might free others from it. He visited the gloomy cell, that he might inspire a ray of hope and joy in the breasts of the wretched. Yea, he not only lived but died in the noble cause of benevolence, for in visiting a young lady, who lay dangerously ill of an epidemic fever, in order to administer relief, he caught the distemper, and fell a victim to his humanity, on Jan. 20, 1790.

It was to the honour of the Dissenters that such a man was found among them, and not less an honour to the nation which produced him. His worth seems to be appreciated by two or three singular circumstances. The first was, that a liberal subscription was opened to defray the expences of erecting a statue to his honour, *while yet alive*, and the sum of 1533l. 13s. 6d. was actually subscribed. But the principles of Howard were abhorrent from ostentation, and when he heard of it, "Have not I," said he, "one friend in England who would put a stop to such a proceeding?" The business was accordingly dropped. Another circumstance was, that his death was announced in the London Gazette, a compliment which no private subject ever received before. And a third circumstance deserves to be noticed, that though a Dissenter, a monument was erected to his memory in St. Paul's Cathedral. The inscription tells us with truth,
"That

“ That he trod an open but unfrequented path to immortality, in the ardent and unremitted exercise of Christian charity.” And concludes, “ May this tribute to his fame excite an emulation of his truly honourable actions.”

10. The late John Thornton, Esq. of Clapham, was distinguished by his great liberality : he disposed of large sums in various charitable designs, with an unremitting constancy during a long course of years. His charities were much larger than is common with wealthy persons of good reputation for beneficence, insomuch that he was almost regarded as a prodigy. He was the patron of all pious, exemplary and laborious Ministers of the Gospel ; frequently educating young men whom he found to be religiously disposed, and purchasing many livings, which he gave to Ministers, in order that the Gospel might be preached in those places, where he supposed the people were perishing for lack of knowledge. He also dispersed a very great number of bibles in different languages, in distant countries, perhaps, in all the four quarters of the globe, and with them vast quantities of religious books, calculated to alarm the conscience and affect the heart with the importance of eternal things. He also patronized every undertaking which was suited to supply the wants, to relieve the distressed, or to increase the comforts of the human species in whatever climate or of whatever description, provided they properly fell within his sphere of action. Perhaps it would even be difficult to name one public or private charity of evident utility to which he was not a benefactor. May such noble and benevolent characters be found in every age.

BISHOPS.

BISHOPS.

THE office of a Bishop is certainly honourable ; but it should be recollected at the same time, that it is very important. He, therefore, who undertakes it for the sake of emolument, and not from a love to souls, may suspect himself of having run before he was sent.

Bishops have it greatly in their power to do good, and it is well when they are convinced of the duties of the situation they sustain, and act with proportionate zeal and activity. Out of the vast number who have arrived to this honour, we have had some instances of men, who have made use of their authority to promote the best ends, and " who did not count their lives dear unto themselves."

1. " Old Bishop Latimer, it is said, in a coarse frieze gown trudged a foot, his testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustic style from a hollow tree ; while the courtly Ridley, in satin and in fur taught the same principles in the cathedral of the metropolis."—

2. Archbishop Williams once said to a friend of his, " I have passed through many places of honour and trust, both in Church and State, more than any of my order in England these 70 years before ; yet were I but assured that by my preaching I had converted but one soul to God, I should take therein more spiritual joy and comfort than in all the honour and offices which have been bestowed upon me."

3. Dr. Thomas Wilson, Bishop of Sodor and Man, is reported to have expended more than ten thousand pounds in acts of charity and beneficence.

ficence. He preached every Lord's Day at eighty-three years of age.

As Queen Caroline was once in conversation with several of our English Bishops, his Lordship of Man came in to pay his respects. She no sooner glimpsed him at a distance, than she said to the Prelates who were present, "My Lords, here comes a Bishop, whose errand is not to apply for a translation; he would not part with his spouse, (his diocese) because she is poor."* With regard to the rights of conscience in others, he exercised the most candid and benevolent moderation. He admitted Dissenters to the holy communion, and administered it to them, either sitting or standing, as they themselves approved. Such amiable and uniform moderation had so favourable an effect, that a few years after his settlement in the island, not a single dissenting congregation of any kind was to be found in it.

4. "The present Bishop of London, Dr. Porteus, is considered as a person not only possessing shining abilities, but what is superior, eminent piety, connected with a desire of doing good and promoting the Gospel. In 1792, his Lordship was the mean of founding a society for the conversion of the negro slaves in the West Indies, which we have the satisfaction to find has been successful. His exertions in the cause of christianity have been unremitted, and conducted upon the most liberal principles. The breath of cen-

* The Queen seems to have taken this phrase from the usual saying of Fisher, Bishop of Rochester, whom Henry VIII. beheaded; who in the days of his prosperity was more than once offered a translation to a richer See; but his answer constantly was, "I will not forsake my little old wife to whom I have been married so long for a wealthier." Biog. Brit.

sure has not ventured to assail his name, even with the suspicion of reproach. Men of all parties have concurred in praising his candour, faithfulness, moderation, and liberality of mind. In order to counteract the spirit of infidelity, his Lordship commenced, during Lent 1798, a series of lectures on the truth of the Gospel History, and the divinity of Christ's mission, which he preached in St. James's Church, Westminster. These were delivered every Friday, before crowded and admiring audiences, composed of persons of all persuasions. His warm and impressive manner, plain but forcible language, clear and convincing arguments, aided by a most captivating eloquence, not only drew from the multitudes who heard him the unanimous voice of applause, but, it is to be hoped, produced a more substantial good, in bringing conviction home to many minds.

The Bishop is, we believe, a more frequent preacher than the rest of his brethren;* for he is not only ready to assist public charities by his elocution, but during his summer residence in the country, he often ascends the pulpit to explain the principles, and enforce the precepts of our sublime religion."

It is much to his Lordship's honour also, that he is no bigot either in politics or divinity. In politics, "he has not made himself an active partizan by throwing fuel on the unhappy fire which distracts the public mind." And in divinity, he has not opposed but encouraged those whose preaching is considered as methodistical, and consequently different from the general

* Bishop Jewel observes, that "It becomes a Bishop to die in the pulpit preaching the Gospel."

strain of the clergy. A striking instance not long since occurred—The Rev. Mr. M. was obligated to leave his curacy, because his preaching displeased the Rector. The parishioners who sincerely loved him for his long and faithful services, grieved that a man of his knowledge, experience and character, should be removed from his situation at an advancing period of life in such a manner, entered into a subscription to support him and his family till he should be provided for; in addition to which the Bishop of London, in testimony of his approbation and esteem, sent him 50*l.* and desired that his name might stand on the list of subscribers.

BLIND. BLINDNESS.

“THERE is not perhaps any sense or faculty of the corporeal frame which affords so many resources of utility and entertainment as the power of vision; nor is there any loss or privation which can be productive of calamities so multiform or bitter as the want of sight. To the blind the visible universe is totally annihilated, they are conscious of no space but that in which they stand, or to which their extremities can reach. All the various modes of delicate proportion, all the beautiful varieties of light and colours, are to them irretrievably lost. Dependent for every thing, but mere subsistence, on the good offices of others, obnoxious to injury from every point, which they are neither capacitated to perceive, nor qualified to resist; they are, during the present state of being, rather prisoners at large, than citizens of nature. The negligence or wantonness, therefore with which the blind are too frequently

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quently treated, is an enormity which the Divine Being has benevolence to feel and justice to punish." Milton laments the loss of sight in the following passage :—

" Thus with the year
Seasons return ; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or light of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine."

The same inimitable Author, in his Sampson Agonistes, deploras this misfortune with a pathos and energy sufficient to excite compassion in the most obdurate breast.

" O loss of sight, of thee I most complain,
Blind among enemies, O worse than chains,
Dungeon or beggary, decrepit age.
— — — The vilest here excel me,
They creep, yet see ; I dark, in light exposed
To daily fraud, contempt, abuse, and wrong
Within doors or without, still as a fool
In power of others, never in my own.
Scarce half I seem to live, dead more than half.
O dark, dark, dark, amid the blaze of noon,
Irrecoverably dark, total eclipse
Without all hope of day !"

It is somewhat remarkable, that where there is a deficiency in the organs of the human frame, we often find it amply compensated by a superiority of mental excellence, and particularly in the case of blindness. Though one would imagine that of all others the blind would be the most peevish and fretful, yet their behaviour is often highly expressive, not only of resignation, but of cheerfulness. I have the pleasure of being acquainted with an amiable man, who, though blind for upwards of five and thirty years, yet possesses that cheerfulness of mind, that affability of disposition,

disposition, and that love of piety, which make his company every way pleasant and profitable. Indeed, "the common Parent of nature, whose benignity is permanent as his existence, and boundless as his empire, has neither left his afflicted creatures without consolation or resource. Even from their loss, however oppressive and irretrievable, they derive advantages; not indeed adequate to recompence, but in some degree sufficient to alleviate their misery. The attention of the soul is not dissipated by the immense multiplicity of surrounding objects. Her contemplations are more uniformly fixed upon herself and the revolutions of her own internal frame. Hence her perceptions of such external things as are contiguous and obvious to her observation, become more lively and exquisite. Hence, even her instruments of corporeal sensation are more assiduously cultivated and improved, so that from them she derives such notices and presages of approaching pleasure or impending danger, as entirely escape the attention of those who depend for security on the reports of their eyes."

BLINDNESS.

1. Mr. Henry Moyes, though blind from his infancy, by the ardour and assiduity of his application, and by the force of a genius to which nothing is impenetrable, has not only made incredible advances in mechanical operations, in music and in the languages; but is likewise profoundly skilled in Geometry, in Optics, in Algebra, in Astronomy, in Chemistry, and in all the other branches of Natural Philosophy, as taught by Newton and received by an admiring world.

2. Blacklock is said to have seen the light only for five months. Besides having made himself mas-

ter of Greek, Latin, Italian, and French, he was also a great Poet.

3. A French Lady who lost her sight at two years old, was possessed of many talents which alleviated her misfortune. "In writing to her, it is said, no ink is used, but the letters are pricked down on the paper; and by the delicacy of her touch, feeling each letter, she follows them successively, and reads every word with her fingers' ends. She herself in writing makes use of a pencil, as she could not know when her pen was dry; her guide on the paper is a small thin ruler, and of the breadth of her writing. On finishing a letter she wets it, so as to fix the traces of her pencil, that they are not obscured or effaced; then proceeds to fold and seal it, and write the direction, all by her own address, and without the assistance of any other person. Her writing is very straight, well cut, and the spelling no less correct. To reach this singular mechanism, the indefatigable cares of her affectionate mother were long employed, who accustomed her daughter to feel letters cut in cards or pasteboard, brought her to distinguish an A from a B; and thus the whole alphabet, and afterwards to spell words; then by the remembrance of the shape of the letters, to delineate them on paper; and, lastly, to arrange them so as to form words and sentences. She sews and hems perfectly well, and in all her works she threads the needle for herself, however small."

4. Dr. Nicholas Saunderson, born in 1682, may be considered as a prodigy for his application and success in mathematical literature, though he lost his sight by the small-pox before he was a year old. When young, he could make long and difficult calculations, without having any sensible marks to assist his memory. At eighteen he was taught

taught the principles of Algebra and Geometry. He went to Christ College, Cambridge, at twenty-five. His reputation was soon spread through the University, and members attended to hear his Mathematical Lectures. He made such proficiency that he was afterwards made Lucasian Professor of Mathematics in 1711, and in 1736, he was admitted Member of the Royal Society. He invented for his own use a Palpable Arithmetic; that is, a method of performing operations in Arithmetic solely by the sense of touch. His sense of touch was so perfect, that he could discover with the greatest exactness the slightest inequalities of surface, and could distinguish in the most finished works the smallest oversight in the polish.

5. We have a very remarkable instance of a blind guide in John Metcalf, of Manchester, who very lately followed the occupation of conducting strangers through intricate roads, during the night, or when the tracts were covered with snow. And strange as this may appear to those who can see, the employment of this man was afterwards that of a projector and surveyor of highways in difficult and mountainous parts! With the assistance only of a long staff, he has been several times seen traversing the roads, ascending precipices, exploring valleys, and investigating their several extents, forms, and situation, so as to answer his designs in the best manner. Most of the roads over the Peak in Derbyshire, have been altered by his directions, particularly those in the vicinity of Buxton; and he has since constructed a new one betwixt Wilmslow and Congleton, with a view to open a communication to the great London-road, without being obliged to pass over the mountains. See the account by Dr. Bew, published in the Transactions of the Manchester Society.

BURYING-PLACE OF CAPUCHINS, &c.

(RELATED BY MR. LRYDONE.)

1. "AT Bologna they shewed us the skeleton of a celebrated beauty, who died at a period of life when she was still the object of universal admiration. By way of making atonement for her own vanity, she bequeathed herself as a monument to curb the vanity of others. Recollecting on her death-bed the great adulation that had been paid to her charms, and the fatal change they were soon to undergo, she ordered that her body should be dissected, and her bones hung up for the inspection of all young maidens who are inclined to be vain of their beauty,"

2. "Our late visit to the famous Convent of Capuchins, about a mile without the city of Palermo, brought the above anecdote to my remembrance. This Convent contains nothing very remarkable but the burying-place, which, indeed, is a great curiosity. This is a vast subterraneous apartment, divided into large commodious galleries, the walls on each side of which are hollowed into a variety of niches, as if intended for a great collection of statues. These niches, instead of statues, are all filled with dead bodies, set upright on their legs, and fixed by the back to the inside of the nich. Their number is about three hundred. They are all dressed in the cloaths they usually wore, and form a most respectable and venerable assembly. The skin and muscles, by a certain preparation, become as dry and hard as a piece of stock-fish; and although many of them have been here upwards of 250 years, yet none are reduced to skeletons. The muscles, indeed, in some, appear to be a good deal more shrunk

shrunken than in others; probably because these persons had been more extenuated at the time of their death. Here the people of Palermo pay daily visits to their deceased friends, and recall with pleasure and regret the scenes of their past life. Here they familiarize themselves with their future state, and choose the company they would wish to keep in another world. It is a common thing to make choice of their niche, and to try if their body fits it, that no alterations may be necessary after they are dead; and sometimes by way of a voluntary penance they accustom themselves to stand for hours in these niches. The bodies of the princes and first nobility are lodged in handsome chests or trunks, some of them richly adorned. These are not in the shape of coffins, but all of one width, and about a foot and a-half, or two feet deep. The keys are kept by the nearest relations of the family, who sometimes come and drop a tear over their departed friends. I am not sure if this be not a better method of disposing of the dead than our's. These visits must prove admirable lessons of humility; and I assure you they are not such objects of terror as you would imagine. They are said even for ages after death to retain a strong likeness to what they were when alive; so that as soon as you have conquered the first feelings excited by these venerable figures, you only consider this as a vast gallery of original portraits drawn after the life by the justest and most unprejudiced hand. It must be owned that the colours are rather faded; and the pencil does not appear to have been the most flattering in the world. But no matter, it is the pencil of truth, and not of a mercenary who only wants to please. We were alledging too, that it might be made of very considerable utility to society, and that these

dumb

dumb orators could give the most pathetic lectures upon pride and vanity. Whenever a fellow began to strut, or affect the haughty or supercilious air, he should be sent to converse with his friends in the gallery; and if their arguments did not bring him to a proper way of thinking, I would give him up as incorrigible. If the lady above-mentioned had been preserved in this moral gallery, the lesson would have been stronger; for those very features that had raised her vanity would still have remained, only divested of all their powers and disarmed of every charm. Some of the Capuchins sleep in these galleries every night, and pretend to have many wonderful visions and revelations: but the truth is that very few people believe them."

CATECHISING.

CATECHISING is an excellent mean of informing the mind and impressing the heart, and should be attended to by all who wish well to their children. No Minister of the Gospel, who has opportunity, should neglect this part of his work. The late Mr. Hervey's method of instructing young people was such, that while it afforded profit to them, it was a mean of reproof to others.

Some of his parishioners having laid in bed on a Sunday morning longer than he approved, and others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation. "Repeat me the fourth commandment."—"Now, little man, do you understand the meaning of this commandment?" "Yes, Sir." "Then if you do
you

you will be able to answer me these questions.—
 “Do those keep holy the sabbath-day who lay in bed till eight or nine o’clock in the morning, instead of rising to say their prayers and read the bible?” “No, Sir.” “Do those keep the sabbath who fodder their cattle when other people are going to church?” “No, Sir.” “Does God Almighty bless such people as go to ale-houses, and don’t mind the instruction of their minister?” “No, Sir.” “Don’t those who love God, read the bible to their families, particularly on Sunday evenings, and have prayers every morning and night in their houses?” “Yes, Sir.” A great variety of such pertinent and familiar questions he would frequently ask in the most engaging manner on every part of the Catechism, as he thought most conducive to the improvement and edification of his parish.

CALCULATIONS.

1. THE aggregate population on the surface of the known habitable globe is estimated at 895,300,000 souls. If we reckon with the Ancients, that a generation lasts thirty years, then in that space 895,300,000 human beings will be born and die; consequently 81,760 must be dropping into eternity every day, 3,407 every hour, or about 56 every minute. Reader—How awful is this reflection! Consider. Prepare. Watch.

2. The inhabitants of the globe are computed to be upwards of eight hundred millions (as above). Of these four hundred and eighty-one millions are supposed to be Pagans. One hundred and forty millions are Mahometans; nine millions are Jews.
 Only

Only one hundred and seventy millions are called Christians. Of these only fifty millions are Protestants; and of these, alas! how few are truly devoted to God?

3. The following is a summary view of the number of Charity Schools in Great Britain and Ireland, according to the best information:

	<i>Schools.</i>	<i>Boys.</i>	<i>Girls.</i>
At London, about -	182	4442	2870
In other parts of South Britain	1329	19506	3915
In North Britain, by the account published in 1786	135	5187	2618
In Ireland, for teaching to read and write only	168	2406	600
In Ireland, erected pursuant to his Majesty's Charter, and encouraged by his bounty of 1000 <i>l.</i> per annum, for instructing, employing, and wholly maintaining the children, exclusive of the Dublin Workhouse School	42	1935	—
	1856	33476	10003

4. Sunday Schools are now pretty common in Great Britain. There are about 1170 Sunday schools, and about 75,100 scholars.

5. The following Calculations of Justice Colquhoun's deserve a place here:—"There are in London about 502 places of worship. One cathedral, one abbey, 114 churches, 130 chapels and chapels of ease, 207 meetings and chapels for dissenters, 43 chapels for foreigners, and six synagogues. About 4050 public and private schools, including inn's of court, colleges, &c. About eight societies for morals, ten societies for learning and arts, 122 asylums for indigent, about 17
asylums

asylums for sick and lame, 13 dispensaries, and 704 friendly societies. Charity distributed, 750,000*l.* per annum." This is a pleasing account ; but the following cannot be read without feeling emotions both of sorrow and pity. " There are about 2500 persons committed for trial in one year. Annual depredations amount to about 2,100,000*l.* Eighteen prisons, 5204 alehouses within the bills of mortality. Amount of coin counterfeited, 200,000*l.* per annum. About 3000 receivers of stolen goods. About 10,000 servants at all times out of place. Twenty thousand rise every morning, without knowing how they are to subsist through the day."

CALLING.

IT is somewhat necessary that every man should have a calling. It is a disgrace to a rational being to have nothing, or find nothing to do. He who is in the world, without being employed in it, can hardly be said to live. Manual exertion is good for the body, and mental exertion is profitable for the soul. He who lives without either, is a misery to himself and a burthen to others.

1. " Cain and Abel," says Henry, " had each a calling. Though they were heirs apparent to the world, their birth noble, and their possessions large, yet they were not brought up in idleness. It is the will of God we should every one of us have something to do in this world. Parents ought to bring up their children to business. *Give them a bible and a calling* (says good Mr. Dodd), *and God be with them.*"

" Let every one," saith Paul, " abide in the same calling wherein he was called. God doth not call

call us from our worldly employments, but to be holy in them."

2. A minister (Mr. Carter) coming once softly behind a godly man who was at his work tanning a hide, and pleasantly giving him a pat on the back,—the man started, and looking behind him, said blushing, "I am ashamed, Sir, that you should find me thus." To whom the Minister replied, "Let Christ, when he comes, find me so doing." "What," said the man, "*doing thus.*" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

In respect to the *change* of our callings or situations, though it may be sometimes very proper and necessary, yet, as one observes, "It is an evidence of a discontented, distrustful, unstable spirit, to be sick of the place in which God hath set us, and to be for leaving it *presently*, whenever we meet with any uneasiness or inconvenience in it. It is folly to think of outrunning that cross, which being laid in our way, we ought to take up. It is our wisdom to make the best of that which *is*; for it is seldom that changing our place is mending it."

CHRIST. CHRISTIANITY.

TO form a right judgment of christianity three things should be considered—Its author, nature and effect. The author of christianity is Jesus Christ, whose dignity and glory surpass all description. "Some of the brightest characters which poetry has feigned, or history has recorded, become more pleasing and more interesting to us from the contrast of their weaknesses and excellencies in different situations, or from the mixture of both in
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the same action. But the life of Christ has none of those inequalities, which it is the delight of the orator to paint, and of the philosopher to analyze. The natural and unaffected deportment which he invariably preserved without painful exertion, and without insidious design; the consistence between each particular action, and each particular situation; the conformity of all his actions to one common rule, the word of God; and their tendency to one common end, the salvation of mankind; may be explored by the profound moralist, must be admired by the pious believer, but cannot be described, surely, without a portion of that matchless simplicity with which they are recorded by the inspired evangelists. Too plain for ornament, and too grand for illustration, the character of Jesus leaves at a distance the powers of language. Surrounded with the meanest circumstances, and at the same time distinguished by the most important and astonishing events, it seems to baffle equally by its humility, and its majesty all the feeble efforts of human eloquence."*

I cannot help transcribing here Bishop Sherlock's admirable observations on this subject: "Go to your natural religion," says he, "lay before her Mahomet, and his Apostles arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands who fell by his victorious sword; shew her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth! When she has viewed him in the scene, carry her into his retirements; shew her the Prophet's chamber, his

* White's Sermons.

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concubines,

concubines, and his wives; let her see his adultery, and hear him alledge revelation and his divine commission to justify his lust and his oppression.

“When she is tired with this prospect, then shew her the blessed Jesus, humble and meek, and doing good to all the sons of men, patiently instructing both the ignorant and perverse; let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to God; carry her to his table to view his poor fare, and hear his heavenly discourse; let her see him injured, but not provoked: let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies: lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors—*Father forgive them, for they know not what they do!*”

“When natural religion has viewed both, ask, *Which is the Prophet of God?* But her answer we have already had, when she saw part of this scene through the eyes of the centurion who attended at the cross, by him she spoke, and said, “*Truly this man was the Son of God.*”

In respect to the nature of christianity, it has every thing in it's favour. It will bear the closest inspection of the most wise, and outstand all the virulent attempts of the most wicked. It will afford instruction to the philosopher however exalted, and render consolation to the ignorant, however wretched. Its doctrines are sublime, just and pure. Its precepts are founded on the most consummate wisdom, truth, and love, every way calculated to promote the holiness,* peace and

* I verily believe, that the reason why many object to christianity is, because of the purity of its precepts. “They are adverse

interest of mankind. Its privileges are great and extensive, allowing its votaries the most noble and refined pleasures in the present state, and opening before them a boundless prospect of immortality and glory in the future.

As to the effects of christianity, they have been and are as extensive as they are wonderful, and afford at least a collateral proof of the superiority and excellency of the system. "Destitute of all human advantages, says one, protected by authority, assisted by no art; not recommended by the reputation of its authors, not enforced by eloquence in its advocates, the word of God grew mightily and prevailed. Twelve men, poor, artless and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtilties of the philosopher, over the prejudice of the Gentile, and the bigotry of the Jew."

"The religion of Jesus," says Bishop Taylor, "trampled over the philosophy of the world, the arguments of the subtle, and discourses of the eloquent, the power of Princes, the interest of States, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil."

1. Sir Isaac Newton set out in life as a clamorous infidel, but on a nice examination of the evidences for Christianity he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac said, *Man, you had better hold your tongue, you are talking about what you do not understand.*"

adverse to the faith of Christ; because the faith of Christ is adverse to them. They revile and blaspheme the *doctrines*, because they will not conform to the *duties* of christianity." *Glaspe.*

2. Dr. Johnson observed, that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of christianity. On the name of Hume being mentioned to him, "No, Sir," said he, "Hume owned to a Clergyman in the Bishopric of Durham, that he had never read the New Testament with attention."

3. The late Lord B——e, the celebrated infidel, was one day reading in Calvin's Institutions. A Clergyman of his Lordship's acquaintance coming on a visit, Lord B. said to him, "You have caught me reading John Calvin. He was indeed a man of great parts, profound sense and vast learning. He handles the doctrines of grace in a very masterly manner." "*Doctrines of grace*," replied the Clergyman, "The doctrines of grace have set all mankind together by the ears! I am surprised to hear you say so," answered Lord B. "you who profess to believe and to preach christianity. Those doctrines are certainly the doctrines of the bible, and if I believe the bible, I must believe them, and let me seriously tell you, that the greatest miracle in the world is, the subsistence of christianity, and its continued preservation as a religion, when the preaching of it is committed to the care of such unchristian wretches as you."

4. Lord Bacon towards the latter end of his life, said, that a little smattering of philosophy would lead a man to atheism, but a thorough insight of it will lead a man back again to a first cause, and that the first principle of right reason is religion; and seriously professes, that after all his studies and inquisitions, that he durst not die with any other thoughts than those of religion taught, as it is professed among the Christians. To the above we may add the names of Mr. Charles Gildon, Lord Lyttleton,

Lyttleton, Gilbert West, Esq. Soame Jenyns, Esq. and the late Sir John Pringle, who though they had imbibed deistical principles, were afterwards converted to the Christian faith, and four out of the five wrote in defence of it.

With respect to the propagation of christianity, it is with pleasure I observe, that though some of its professors be nominal, yet there is every reason to believe that the Gospel is making rapid progress in the world. The judgments of God indeed are in the earth, but his love and mercy are there also. The various commotions among the different States render the Book of Providence difficult to be read in many respects; but it certainly must be pleasing to consider, that there never perhaps was a more general zeal or greater efforts made for the instruction of the ignorant than in the present day. I think myself happy to live in a time when there are so many wise, excellent and faithful Ministers, such a multitude of serious people, so many bibles and other good books distributed, and so great a number of public societies, for the purpose of concerting schemes and adopting plans for the general good.



CARDS.

CARDS were first invented under the reign of Charles VI. King of France, to amuse him during the intervals of the disorder which carried him to the grave. The world would have sustained no loss had his Majesty been suffered to die in peace without this invention. They seem however to be the delight of vast numbers of mankind, and even men who profess to have a superiority of taste

and a greater extent of knowledge than the generality, pass away too much of their time in this useless and often injurious pursuit. The following is a very pointed and suitable reproof to such :

Mr. Locke having been introduced by Lord Shaftesbury to the Duke of Buckingham and Lord Halifax; these three noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. Mr. Locke, after looking on for some time, pulled out his pocket-book and began to write with great attention. One of the company observing this, took the liberty of asking him what he was writing. "My Lord," says Locke, "I am endeavouring as far as possible to profit by my present situation; for having waited with impatience for the honour of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation: and, indeed, I have set down the substance of what you have said for this hour or two." This well-timed ridicule had its desired effect, and these noblemen, fully sensible of its force, immediately quitted their play, and entered into a conversation more rational, and better suited to the dignity of their characters.

"I think it very wonderful," says Addison, "to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots, ranged together in different figures. Would not a man laugh to hear any one of this species complaining that life is short?"

CIVILITY.

CIVILITY.

RUDENESS ill becomes men possessed of ability, power, riches or religion. It is a law not to be dispensed with—"To honour all men." Christians especially are called upon to shew respect and kindness to mankind. "Sanctified civility is a great ornament to christianity." Piety of disposition, connected with urbanity of manners, characterize both the Christian and the Gentleman.

1. "If a civil word or two will render a man happy," said a French King, "he must be a wretch indeed who will not give them to him." Were superiors to keep this in view; yea, were all mankind to observe it, how much happier would the world be than what it is? We may say of this disposition, "that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."

2. Frederic II. King of Prussia, made it a point to return every mark of respect or civility shewn him in the street, by those who met him. He one day observed at table, that whenever he rode through the streets of Berlin, his hat was always in his hand. Baron Pollnitz, who was present, said, "That his Majesty had no occasion to notice the civility of every one who pulled his hat off to him in the street." "And why not?" said the King, in a lively tone, "are they not all human beings as well as myself?" This answer did equal honour to his humanity, as to his good sense.

3. It was a maxim of a celebrated Minister, "that if a child but lisped to give you pleasure, you ought to be pleased." When occasionally preaching

preaching in the villages, he used to be delighted in visiting the poor; and when solicited, would regale himself with their brown bread, and black tea; but took care at the same time, that they should lose nothing by their attention. "When a poor person shews anxiety to administer to your comfort," he would say, "do not interrupt him. Why deprive him of the pleasure of expressing his friendship?"

INSTANCES OF CONTENTMENT, RESIGNATION, &c.

NOTHING will produce contentment in the mind but the experience of the power of religion. It is that which will enable us to smile at toil and pain, and bear up with cheerfulness under the various evils of life.

1. Dr. Hammond, it is said, was troubled with a complication of disorders, and when he had got the gout upon him, he used to thank God that it was not the stone; and when he had the stone, that he had not both these distempers on him at the same time. Thus we see how christianity influences the mind, and learns us to be submissive and resigned under adverse providences; and indeed, however men may boast of their courage or fortitude, they must be strangers to genuine and lasting peace, if they are unacquainted with religion. "Poets indeed, and Novelists, have beautifully described contentment, and have often charmed their admirers into a momentary oblivion of their sorrows: but this has made way for subsequent dissatisfaction with every situation and

and employment in real life. The citizen fancies that contentment dwells in rural obscurity; the rustic concludes, that it may be found in the splendour and pleasures of the metropolis. Courtiers *pretend to think*, that this pleasing companion is inseparable from retirement: the poor erroneously imagine, that it may be found in palaces. Britons amuse themselves with descriptions of arcadian groves: the Arcadians probably conclude, that none are so happy as the inhabitants of this favoured isle. They who have it in their power are continually shifting from one place and pursuit to another; and such as are excluded from this privilege, envy, grudge and murmur. The world resembles a number of people in a fever, who relish nothing, are always restless, and try by incessant change of place or posture to escape from their uneasy sensations, but all their efforts are in vain. Does not this single consideration prove, that godliness is the health of the soul, and that without it there can be no abiding contentment?"

2. The following reproof given to a discontented man seems appropriate. The man during the coldness of the weather was always exclaiming—"It is terribly cold to-day." The warm weather coming on he changed his tone, and exclaimed—"It is terribly hot to-day." "You place heaven," said a gentleman to him, "in great difficulties. Is it not," said he, "much better to take the seasons as they change, and to receive with equal gratitude from the hand of God, the winter's cold and the summer's warmth?" How necessary is it for us all to check a dissatisfied and murmuring spirit.

3. When Archbishop Fenelon's library was on fire—"God be praised," said he, "that it is not the habitation of some poor man."

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4. It is our interest as well as duty cheerfully to acquiesce in the will of God, whatever befalls us. "That we may not complain of what *is*, let us see God's hand in all events, and that we may not be afraid of what *shall be*, let us see all events in God's hands." "When I was rich," says one, "I possessed God in all, and now I am poor, I possess all in God."

5. While Dr. Doddridge was at Bath, on his way to Falmouth, (from which latter place he embarked for Lisbon, for the recovery of his health) Lady H—'s house at Bath was his home. In the morning of the day on which he set out from thence for Falmouth, Lady H. came into the room, and found him weeping over that passage in Daniel, chap. ix. 11 and 12 verse—"O Daniel, a man greatly beloved, &c." "You are in tears, Sir," said Lady H. "I am weeping, Madam," answered the good Doctor; "but they are tears of comfort and joy. I can give up my country, my relations and friends into the hands of God; and as to myself, I can as well go to heaven from Lisbon as from my own study at Northampton."

6. How peculiarly placid must the mind of Dr. Watts have been, when in the prospect of death, he said, "I bless God I can lie down with comfort at night, unsolicitous whether I awake in this world or another."

CONSCIENCE.

OF all the horrors human beings can feel, none perhaps are equal to those of a guilty conscience. It embitters every comfort, it dashes every pleasure with sorrow, it fills the mind with despair, and produces wretchedness in the greatest degree.

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“To live under such disquietude,” says Blair, “is already to undergo one of the most severe punishments which human nature can suffer. When the world threatens us with any of its evils, we know the extent and discern the limits of the danger. We see the quarter on which we are exposed to its attack. We measure our own strength with that of our adversary, and can take precautions either for making resistance or for contriving escape. But when an awakened conscience places before the sinner the just vengeance of the Almighty, the prospect is confounding, because the danger is boundless. It is a dark unknown which threatens him. The arm that is stretched over him he can neither see nor resist. No wonder that the lonesome solitude, or the midnight hour, should strike him with horror.”

1. The following, we are informed, is a true relation of an event which happened in a neighbouring state not many years ago:—A jeweller, a man of good character and considerable wealth, having occasion, in the way of business, to travel at some distance from the place of his abode, took along with him a servant: He had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watched his opportunity, took a pistol from his master's saddle, and shot him dead on the spot; then rifling him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With this booty he made off to a distant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade, in a very low way at first, that his obscurity might screen him from observation; and in the course of many years

years seemed to rise up, by the natural progress of business, into wealth and consideration; so that his good fortune appeared at once the effect of industry, and the reward of virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family; and by laying out his hidden stores discreetly, as he saw occasion, and joining to all an universal affability, he was at length admitted to a share of the government of the town, and rose from one post to another, till at last he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as Governor and Judge; till one day as he sat on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full; the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the President of the Court (which happened to be himself,) in great suspense. Meanwhile he appeared to be in unusual disorder and agitation of mind: his colour changed often: at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present. "You see before you, (said he, addressing himself to those who had sat on the bench with him), a striking instance of the just awards of Heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his heinous offence, with all its peculiar aggravations: "Nor can I," continued he, "feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done

done against me, in the most public and solemn manner." We may easily imagine the amazement of all, especially his fellow judges. They accordingly proceeded, upon his confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind. See Fordyce's Dial. on Educ. and Enc. Brit.

2. A Mr. Thoroughgood, of the last century, having reproved the sin of swearing; one of his hearers, sensible of his guilt and thinking he was the person particularly intended, resolved to kill him; and in order to it, he hid himself behind a hedge, which he knew Mr. Thoroughgood would ride by, when he went to preach his weekly lecture. When Mr. T. came to the place, he offered to shoot him, but his piece failed and only flashed in the pan. The next week he lay in the same place, with the same intent. When Mr. T. came up, the wretch offered to fire again, but the piece would not go off. Upon this, his conscience accusing him for such a wickedness, he went after him, and falling down on his knees with tears in his eyes, related the whole to him, and begged his pardon.—This Providence was the mean of his conversion, and he became from that time a serious good man.

3. The famous Mr. Gilpin, who was called the Father of the poor, and the Apostle of the North, once had his horses stolen. The news was quickly propagated, and every one expressed the highest indignation at it. The thief, however, was rejoicing over his prize, when, by the report of the country, he found whose horses he had taken. Terrified at what he had done, he instantly came trembling back, confessed the fact, returned the horses, and declared he believed the devil would

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have seized him directly, had he carried them off when he knew they belonged to Mr. Gilpin.

4. Experienced ministers sometimes describe the feelings and situations of their hearers so exact, that while the serious part are profited, the ignorant are astonished. It is related of Mr. Richard Garrat, that he used to walk to Petworth every Monday. In one of these walks, a country fellow, that had been his hearer the day before, and had been cut to the heart by somewhat he had delivered, came up to him with his scythe upon his shoulders, and in a mighty rage told him, "he would be the death of him, for he was sure he was a witch, he having told him the day before what no one in the world knew of him but God and the devil, and therefore he most certainly dealt with the devil."

5. One of the most sensible men I ever knew, (says one), but whose life as well as creed had been rather eccentric, returned me the following answer not many months before his death, when I asked him, "whether his former irregularities were not both accompanied at the time, and succeeded afterwards, by some sense of mental pain?" "Yes," said he, "but I have scarce ever owned it until now. We (meaning we infidels and men of fashionable morals) do not tell you all that passes in our hearts!"

6. James le Fevre, of Etaples, did not outwardly depart from the Church of Rome; but at the bottom of his heart was a Protestant. He was protected by the Queen of Navarre, sister to Francis I. and dining with her in company with some other learned men, whose conversation pleased the Queen, he began to weep; and when the Queen asked him the reason of it, he answered, "the enormity of his sins threw him into that grief

grief ! It was not the remembrance of any lewdness he had been guilty of ; and, with regard to other vices he felt his conscience easy enough ; but he was pricked in his conscience, that having known the truth, and taught it to several persons who had sealed it with their blood, he had the weakness to keep himself in an asylum far from the places where crowns of martyrdom were distributed." He went to bed where he was found dead a few hours after.

7. An instance of the power of conscience we have in Lord Rochester. " One day," says he, " I was at an atheistical meeting at a person of quality's, I undertook to manage the cause, and was the principal disputant against God and piety, and for my performance received the applause of the whole company ; upon which my mind was terribly struck, and I immediately replied thus to myself—" Good God ! that a man that walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator."

8. The above, all tend to shew the power of conscience in men while acting contrary to its influence. The following declaration of the present famous Mr. Erskine shews us the determination and principle of one acting agreeable to it. " It was the first command," says he, " and counsel to my youth, always to do what my conscience told me to be my duty, and to leave the consequences to God. I shall carry with me the memory, and I hope the practice, of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that the adherence to it has even been a temporal sacrifice ; I have found it on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children."

CONVERSIONS.

TO be convinced of the depravity of human nature, to have our understanding enlightened, the will renovated, and our conduct changed from a course of sin to holiness, must ever be considered as the greatest evidences of divine favour, and the most valuable blessings we can be the partakers of.

The accounts given us indeed of singular, sudden and extraordinary conversions, certainly deserve close attention, as many have, after all which they have professed, proved themselves still slaves to sin.* However, to reject all such instances, because some have been counterfeit, is acting injudicious and uncharitable. The following I believe may be depended on—

1. Mr. Thomas Tregross, of Exeter, dated his conversion, after he had been sometime in the ministry, and a sufferer for non-conformity too ! And it is a circumstance which deserves remark, that he considered a Sermon composed and preached by himself, on Luke xii. 47. as the mean of his conversion !

2. A godly minister of the Gospel occasionally visiting a gay person, was introduced to a room near to that wherein she dressed. After waiting some hours the lady came in and found him in tears.—She enquired the reason of his weeping.

* A young woman who had professed to be converted in a sudden and violent manner, associated with religious people till the return of the wakes in her neighbourhood. This being a season of festivity and rural amusements which she had been accustomed to relish, she thus disclosed to a female the genuine feelings of her heart. “There is to be a dance at the wakes to-night, I can’t stay away. I must go to it. I wish I had not been converted till after the wakes.”

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He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience. She lived and died a monument of grace.

3. Doctor Staunton was called the searching preacher. Preaching once at Warborough, near Oxford, a man was so much affected with his first prayer, that he ran home and desired his wife to make her ready and come to church, for there was one in the pulpit who prayed like an angel. The woman hastened away, and God so ordered it, that the sermon proved the mean of her conversion, and she afterwards proved an eminent Christian!

4. A Mr Woodward, who was Minister at Dursley in Gloucestershire, was brought to think seriously by the following incident. Being out one evening late, as he was coming home some dogs fell a fighting about him, when he thought himself in great danger, which caused a serious reflection in him, what would have become of his soul if he should have been torn to pieces by them; and so leaving his former company he changed it for that of the godly professors at Wotton; who used to pray and repeat sermons, and sing together; which edifying society he found so beneficial that he used to say, "Though Oxford made him a scholar, the professors of Wotton fitted him for the Ministry."

5. Lady H—— once spoke to a workman who was repairing a garden wall, and pressed him to take some thought concerning eternity and the state of his soul. Some years afterwards she was speaking to another on the same subject, and said to him, "Thomas, I fear you never pray nor look to Christ for salvation." "Your Ladyship is mistaken," answered the man, "I heard what passed

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between you and James at such a time, and the word you designed for him took effect on me."

"How did you hear it?" "I heard it on the other side of the garden, through a hole in the wall, and shall never forget the impression I received."

6. When Oliver Cromwell entered upon the command of the Parliaments' army against Charles I. he ordered all his soldiers to carry a bible in their pockets, (the same which is now called Field's). Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London, for the sake of plunder and dissipation. This fellow was obliged to be in the fashion. Being one day ordered out upon a skirmishing party, or to attack some fortress, returned back to his quarters in the evening without hurt. When he was going to bed, pulling the bible out of his pocket, he observed a hole in it. His curiosity led him to trace the depth of this hole into his bible; he found a bullet was gone as far as the 11th chap. of Ecclesiastes, 9th verse. He read the verse. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." The words were set home upon his heart, by the Divine Spirit, so that he became a very serious and sound believer in the Lord Jesus Christ, and lived in London many years after the civil wars were over. He used pleasantly to observe to Dr. Evans, Author of the Christian Temper, that the Bible was the mean of saving his soul and body too.

7. A certain libertine, of a most abandoned character, happened accidentally to stroll into a church, where he heard the 5th chapter of Genesis read; importing, that so long lived such and
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such persons, and yet the conclusion was, "they died." Enos lived 905 years, and he died—Seth 912, and he died—Methuselah 969, *and he died*. The frequent repetition of the words, *he died*, notwithstanding the great length of years they had lived, struck him so deeply with the thought of death and eternity, that through divine grace he became a most exemplary Christian.

8. Mr. Flavel being in London in 1673, his old bookseller, Mr. Boulter, gave him the following relation, viz. "That sometime before, there came into his shop, a sparkish gentleman to enquire for some play books; Mr. Boulter told him he had none; but shewed him Mr. Flavel's little treatise of "Keeping the Heart," intreated him to read it, and assured him it would do him more good than play books. The gentleman read the title, and glancing upon several pages here and there, broke out into these and such other expressions—"What a fanatic was he who made this book." Mr. Boulter begged of him to buy and read it, and told him, "he had no cause to censure it so bitterly." At last he bought it, but told him he would not read it. "What will you do with it then?" said Mr. Boulter. "I will tear and burn it," said he, "and send it to the devil." Mr. Boulter told him "then he should not have it." Upon this the gentleman promised to read it; and Mr. Boulter told him, "If he disliked it, upon reading, he would return him his money." About a month after, the gentleman came to the shop again in a very modest habit, and with a serious countenance bespeaks Mr. Boulter thus: "Sir, I most heartily thank you for putting this book into my hands—I bless God that moved you to do it—it hath saved my soul—blessed be God that ever I came into your shop." And then he bought an hundred

dred more of those books of him, and told him, "he would give them to the poor who could not buy them." See his Life.

9. A godly faithful minister, of the last century, having finished prayer, and looking around upon the congregation, observed a young gentleman just shut into one of the pews, who discovered much uneasiness in that situation, and seemed to wish to get out again. The minister feeling a peculiar desire to detain him, hit upon the following singular expedient: Turning towards one of the members of his church, who sat in the gallery, he asked him this question aloud—"Brother, do you repent of your coming to Christ?" "No, Sir," he replied, "I never was happy till then, I only repent that I did not come to him sooner." The minister then turned towards the opposite gallery, and addressed himself to an aged member in the same manner—"Brother, do you repent that you came to Christ?" "No, Sir," said he, "I have known the Lord from my youth up." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said—"Young man, *are you* willing to come to Christ?" This unexpected address from the pulpit, exciting the observation of all the people, so affected him that he sat down and hid his face. The person who sat next him, encouraged him to rise and answer the question. The minister repeated it—"Young man, *are you* willing to come to Christ?" With a tremulous voice he replied, "Yes, Sir," "But *when* Sir?" added the minister, in a solemn and loud tone.—He mildly answered, "Now, Sir." "Then stay," said he, "and hear the word of God, which you will find in 2 Cor. vi. 2. "Behold *now* is the accepted time, behold *now* is the day of salvation."

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By this sermon he was greatly affected. He came into the vestry, after service, dissolved in tears. That unwillingness to stay, which he had discovered, was occasioned by the strict injunction of his father, who threatened, that if ever he went to hear the fanatics, he would turn him out of doors. Having now heard, and unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect that both father and mother came to hear for themselves. They were both brought to the knowledge of the truth, and father, mother and son were together received with universal joy into that church." See Mr. Brewer's Life, Evang. Mag.

10. The story of poor Joseph is so well known, that it needs not a place here. However, it is pleasing to find that a person was savingly converted by the means of reading that account in a periodical publication.

CONVERSATION.

IT is much to be lamented, that professing Christians are engaged so little in religious conversation. Subjects trite and useless often occupy their attention, while topics of a profitable nature are neglected. The following instance shews the necessity and utility of serious converse:

1. A number of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent discourse, said, "*It is a question, whether we shall all go to heaven or not?*" This plain hint occasioned a general seriousness and self-examination. One thought—If any of this company go to hell, it must be myself;

self; and so thought another; even the servants who waited at table were affected in the same manner. In short, it was afterwards found that this one sentence proved, by the special blessing of God upon it, instrumental to their conversion.

2. For some years before Mr. Hervey's death, he visited very few of the principal persons in his neighbourhood. Being once asked, "Why he so seldom went to see the neighbouring gentlemen, who yet shewed him all possible esteem and respect?" He answered, "I can hardly name a polite family where the conversation ever turns upon the things of God. I hear much frothy and worldly chit chat; but not a word of Christ. And I am determined not to visit those companies where there is not room for my Master as well as myself."

3. Were clergymen in general to act as Mr. Hervey did, it would reflect more honour on their character than their visiting for the sake of worldly pleasure and sensual enjoyment. But it is to be feared that the case is very different with many. "It is, I think, remarked by some one who went into the company of the clergy at one of their feasts, in hopes of finding among them, that elegance and philosophical spirit of converse which he had in vain sought among others; that nothing was talked of with any apparent animation, but the flavour of the venison, the fine relish of the hams, the richness of the pye-crust, and the excellence of the claret. These, indeed, caused the most cordial congratulations; and these, interrupted only by the conjectures of the next vacancies in livings, stalls, and mitres, constituted the whole of the discourse, in a symposium consisting of the instructors of mankind. If such be the case, we are not to wonder that the sublimer sort of conversation is rarely to be found in the common

mon ranks, who are often too deficient in education to be able to interchange their sentiments with any considerable advantage to the mind or the morals."

"The gift of speech," says Hervey, "is the great prerogative of our rational nature. And 'tis a pity that such a superior faculty should be debased to the meanest purposes. Suppose all our stately vessels, that pass and repass the ocean, were to carry out nothing but tinsel and theatrical decorations, were to import nothing but glittering baubles and nicely fancied toys? Would such a method of trading be well judged in itself, or beneficial in its consequences? Articulate speech is the instrument of much nobler commerce, intended to transmit and diffuse the treasures of the mind. And will not the practice be altogether as injudicious, must not the issue be infinitely more detrimental, if this vehicle of intellectual wealth be freighted only with pleasing fopperies?"

"In the multitudes of words there wanteth not sin." He who talks much, not only often renders himself unpleasant to the company, but is in danger of offending God. There is a happy medium, which should be attended to; neither to seal up the lips in monkish stupidity, nor on the other hand to be guilty of impertinent and trifling loquacity.

4. Zeno being present where a person of a loquacious disposition played himself off, said, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed, and the rhetorician stopped in his career. "Yes," added the philosopher, "the flux is so violent that it has carried his ears into his tongue."

5. The Rev. Mr. Berridge, being once visited by a very loquacious young lady, who, forgetting
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the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small talk concerning herself. When she rose to retire, he said, "Madam, before you withdraw, I have one piece of advice to give you, and that is, when you go into company again, after you have talked *half an hour* without intermission, I recommend it to you to stop awhile, and see if any other of the company has any thing to say."

Though the above-mentioned reproof be suitable, yet it is not to be understood that the gift of conversation is to be lightly appreciated, but only to be used with judgment. They who cannot talk at all, are perhaps as miserable to themselves, as they who talk much are disagreeable to others.

6. A gentleman who acquired a very considerable fortune in trade, was absolutely wretched because he could not talk in company. "I am a most unhappy man," said he. "I am invited to conversations—I go to conversations—but, alas! I have no conversation." From this instance we may learn how much more conducive to our happiness it is to store our minds with intellectual wealth, than to be heaping up riches in expectation that money will supply the place of every thing else.

7. Much is to be gained by judicious conversation. Menage once heard Varilles say, that of ten things which he knew, he had learned nine from conversation. "The tongue of the wise," says Solomon, "useth knowledge aright." And, again, "The tongue of the just is as choice silver."

8. In conversation great care should be taken to introduce subjects with discretion and propriety.—A person once harangued on the strength of Sampson. "I affirm," said he, "that this same Sampson was the strongest man that ever did, or
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ever will live in the world." "I deny it," replied one of the company, "you yourself are stronger than he." How do you make out that?" "Because you just now lugged him in by head and shoulders."

 DEATH.

"THE best course of moral instruction against the passions," says Saurin, "is death." The grave is a discoverer of the absurdity of sin of every kind. There the ambitious may learn the folly of ambition. There the vain may learn the vanity of all human things. There the voluptuous may read a mortifying lesson on the absurdity of sensual pleasure.

1. Constantine the Great, in order to reclaim a miser, took a lance and marked out a space of ground of the size of the human body, and told him, "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, in a few days such a spot as this will be all you will have." "I take this spear," says Saurin, "I mark out this space among you, in a few days you will be worth no more than this. Go to the tomb of the avaricious man, go down and see his coffin, and his shroud, in four days these may be all you will have."

Death, says the same author, puts an end to the most specious titles, to the most dazzling grandeur, and to the most delicious life.

2. The thought of this period of human glory, reminds me of the memorable action of a prince, who, although he was a heathen, was wiser than

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many Christians, I mean the great Saladin. After he had subdued Egypt, passed the Euphrates, and conquered cities without number, after he had retaken Jerusalem, and performed exploits more than human in those wars, which superstition had stirred up for the recovery of the Holy Land, he finished his life in the performance of an action that ought to be transmitted to the most distant posterity.

A moment before he uttered his last sigh, he called the herald who had carried his banner before him in all his battles; he commanded him to fasten to the top of a lance, the shroud in which the dying Prince was soon to be buried. "Go," said he, "carry the lance, unfurl this banner; and while you lift up this standard, proclaim—This, this is all that remains to Saladin the Great, (the Conqueror and the King of the Empire) of all his glory." "Christians, (says Saurin) I perform to day the office of this herald. I fasten to the staff of a spear sensual and intellectual pleasures, worldly riches, and human honours. All these I reduce to the piece of crape in which you will shortly be buried. This standard of death I lift up in your sight, and I cry—This, this is all that will remain to you of the possessions for which you exchanged your souls."

3. A Sultan amusing himself with walking observed a Dervise sitting with a human skull in his lap; and appearing to be in a very profound reverie; his attitude and manner surprised the Sultan, who demanded the cause of his being so deeply engaged in reflection? "Sire," said the Dervise, "this skull was presented to me this morning; and I have from that moment been endeavouring in vain, to discover whether it is the skull of a powerful Monarch like your Majesty,
or

or a poor Dervise like myself." A humbling consideration truly !

"Earth's highest station ends in here he lies,

"And dust to dust concludes her noblest song."

4. Mr. B—— mentioning to Dr. Johnson, that he had seen the execution of several convicts at Tyburn, two days before, and that none of them seemed to be under any concern. "Most of them, Sir," said Johnson, "have never thought at all." "But is not the fear of death natural to man?" said B. "So much so, Sir," said Johnson, "that the whole of life is but keeping away the thoughts of it."

5. People generally retain to the last moment of their lives that ruling passion which influenced their actions during life. M. de Lagny, who was a great calculator, having become insensible in his last illness, Mr. Maupertuis approached his bed, and endeavoured to rouse him a *little*, by calling out—"Mr. Lagny what is the square of 12?" "144," replied Mr. Lagny, and then expired.

6. When Garrick shewed Dr. Johnson his fine house, gardens, statues, pictures, &c. at Hampton-Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment which was expected, "Ah, David, David, David," said the Doctor, clapping his hand upon the little man's shoulder, "these are the things which make a death-bed terrible."

7. Louis the XIth. of France, was so fearful of death, that as often as it came into his physician's head to threaten him with death, he put money into his hands to pacify him.*

8. Mere dignity of station, or worldly affluence

* His physician is said to have got 55,000 crowns from him in five months.

cannot produce real felicity ; there is still an uncomfortable reflection, that all will terminate in death. "Hence," said the late Mr. W. "I'd rather be a beggar boy at sixteen, without a shilling, than the Chamberlain of London at seventy!"

9. That was a very pertinent and emphatical reply, which a Fellow of Emmanuel College in Cambridge, made to a friend of his of the same College. The latter, at the Restoration, had been representing the great difficulties (as they seemed to him) of conformity in point of conscience, concluding however with these words: "But we must live." To which the other answered only with the like number of words: "But we must (also) die," Than which a better answer could not possibly be given. Let those of the sacred order whom it may concern weigh the answer well.

HAPPY DEATHS.

"BLESSED are the dead who die in the Lord." Nothing can be more consolatory to a pious mind, than the consideration of the happy deaths of believers. The idea of dissolution is indeed somewhat terrific in itself; but when we behold the Christian in that moment, superior to every fear, and often happy beyond expression, it tends to brighten our hopes, animate our minds, and helps us to look forward to our own exit with a degree of composure and submission. "There is nothing in history," says Addison, "which is so improving as those accounts which we meet with of the deaths of eminent persons, and of their behaviour in that dreadful season."

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A happy death, no less than an holy life, is the gift of God. Hence, Dr. Guise never prayed in public without thanking God for all who were departed in the faith.

1. Mr. Robert Bruce, the morning before he died, being at breakfast, and having as he used, eaten an egg, he said to his daughter, "I think I am yet hungry; you may bring me another egg." But having mused awhile, he said, "*Hold, daughter, hold, my Master calls me.*" With these words his sight failed him, whereupon he called for the bible, and said, "Turn to the 8th chapter to the Romans, and set my finger on the words—"*I am persuaded that neither death nor life, &c. shall be able to separate me from the love of God, which is in Christ Jesus my Lord.*" When this was done, he said, "*Now is my finger upon them?*" Being told it was, without any more, he said, "*Now God be with you, my children: I have breakfasted with you, and shall sup with my Lord Jesus Christ this night.*" And so he gave up the ghost.

2. Addison, after a long and manly but vain struggle with his distemper, dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concerns for the living; but sent for a youth who was nearly related, and finely accomplished. He came, but life now glimmering in the socket, the dying friend was silent. After a decent and proper pause, the youth said, "Dear Sir, you sent for me, I believe, and I hope you have some commands; if you have, I shall hold them most sacred." May distant ages not only hear but feel the reply. Forcibly grasping the youth's hand, he softly said, "See in what peace a Christian can die." He spoke with difficulty, and soon expired.

3. Beza, in his younger years, was one day in the church of Charenton, where he providentially

heard the 91st Psalm expounded. It was followed with such power to him, that he not only found it sweet and pleasant, but was enabled to believe, that the Lord would fulfil to him all the promises of that psalm. At his death, he declared to his Christian friends, that he had found it so indeed. That as he had been enabled to close with the second verse, in taking the Lord for his God, and got a sure claim that he should be his *refuge and fortress*; so he had found remarkably in the after changes of his life, that the Lord had *delivered him from the snare of the fowler*, for he had been in frequent hazard by the lying in wait of many to ensnare him; and from the *noisome pestilence*, (for he was sometimes in great hazard from the pestilence,) in those places where he was called to reside; and amidst the civil wars which were then so hot in France, he had most convincing deliverances from many imminent hazards; when he was called to be present sometimes with the Protestant Princes upon the field, where *thousands did fall about him*. And thus when near his end, he found that Psalm so observably verified, on which he was caused to hope, that he went through all these promises, declaring the comfortable accomplishment of them, how he had found the *Lord giving his Angels charge over him, often answering him when he called upon him how he had been with him in trouble, had delivered him and had satisfied him with long life*. And now says he, I have no more to wait for, but the fulfilling of these last words of the Psalm—“*I will shew him my salvation; which with confidence I long for.*”

For pleasing accounts of this kind, the reader is referred to Burnham's Pious Memorials, the Rev. Mr. Wills's Spiritual Register, and the Evangelical Magazine.

DEATHS,

DEATHS, REMARKABLE, AND
PRESENTIMENT OF.

THOUGH we be not bound to believe every idle story propagated by the weak and superstitious, yet it must be confessed there have been singular monitions, and very remarkable events, which have preceded the death of some men, the testimonies for which we cannot reasonably reject. The following I believe are attested by indubitable evidence.

1. President Davies, of America, preached an excellent sermon at the College, at Nassau-Hall, on January 1, 1761, from these words, Jer. xxviii. 16. "This year thou shalt die." He died the 4th of February following.

2. When the Earl of Rochester went to sea, in the year 1665, there happened to be in the same ship with him, Mr. Montague, and another gentleman of quality. These two, the former especially, seemed persuaded that they should never return to England: Mr. Montague said he was sure of it, the other was not so positive. The Earl of Rochester and the last of these, entered into a formal engagement, not without ceremonies of religion, that if either of them died, he should appear, and give the other notice of the future state, if there were any; but Mr. Montague would not enter into the bond. When the day came that they thought to have taken the Dutch fleet in the port of Bergen, Mr. Montague, though he had such a strong presage in his mind of his approaching death, yet he generously staid all the while in the place of greatest danger. The other gentleman signalized his courage in a most undaunted manner till the end of the action, when he fell on a sudden into such a trembling that

that he could scarce stand; and Mr. Montague going to him to hold him up, as they were in each others arms, a cannon ball killed him outright and carried away Mr. Montague's belly, so that he died within an hour after. The gentleman, however, never appeared to the Earl according to their agreement. See Burnet's Life of Rochester.

3. There was a remarkable circumstance in Dr. Leighton's death. He used often to say, that if he were to choose a place to die in, it should be an inn; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary with the noise and confusion of it. He added, that the officiousness and care of friends was an entanglement to a dying man, and that the unconcerned attendance of those that could be procured in such a place, would give less disturbance. He obtained what he desired, for he died at the Bell-Inn, in Warwick Lane, in the year 1684.

4. The manner of Mr. Saltmarsh's death was so extraordinary, that it deserves a place in this collection. Dec. 4, 1647, being at his house at Ilford in Essex, he told his wife he had been in a trance, and received a message from God, which he must immediately deliver to the army. He went that night to London, and next day to Windsor; being come to the council of Officers, he told them that the Lord had left them, that he would not prosper their consultations, but destroy them by divisions among themselves, because they had sought to destroy the people of God, those who stood by them in their greatest difficulties. He then went to the General, and without moving his hat, told him, that God was highly displeased with him for committing of saints to prison. The like message he delivered to Cromwell.

well, requiring him to take effectual measures for the enlargement of the members of the army, who were committed for not complying with the general council. He then took his leave of the officers, telling them he had now done his errand, and must never see them any more. After which he went to London, and took leave of his friends there, telling them his work was done; and desiring some of them to be careful of his wife. Thursday, Dec. 9, he returned to Ilford in perfect health; next day he told his wife he had now finished his work, and must go to his Father. Saturday morning, Dec. 11, he was taken speechless, and about four in the afternoon died. See Neal's Pur.

5. Dr. James Spener, some days before he died, gave orders that nothing of black should be in his coffin—"For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now being upon the point of retiring into the church triumphant in Heaven, I will not have the least mark of sorrow left upon me; but my body shall be wrapt up all over in white, for a testimony that I die in expectation of a better and more glorious state of Christ's church to come, even upon earth."

DIFFIDENCE.

WHILE we behold some possessed but of little knowledge, and a mediocrity of talent, put on all the consequence of learning, and all the boldness of authority, we are sometimes on the other hand, spectators of men of uncommon worth, fine genius, and extensive abilities, labouring under the
fettters

fetters of diffidence and fear. It is, however, an unhappy circumstance for such, as it must be injurious to themselves, while it precludes in some respect their usefulness to others.

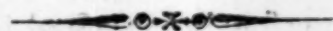
1. 2. It is said of the learned Junius, that he had such an invincible modesty, that throughout his life he appeared to common observers under peculiar disadvantages, and could scarce speak upon the most common subjects, with strangers, without a suffusion in his countenance. In this respect he seems to have equalled our famous Mr. Addison, who likewise was at once, one of the greatest philosophers, as well as one of the most abashed and modest men of his time.

3. Such was the diffidence of that good man Dr. Conyers, that if he saw a stranger in his congregation, especially if he suspected him to be a Minister, it would so disconcert him as to render him almost incapable of speaking. On these occasions he would sometimes say to Mr. Thornton—"If you expect any blessing under my ministry, I beg you will not bring so many *black coats* with you."

"Perhaps there have been martyrs who approached the rack or the stake with less distressing sensations than he has felt, when about to enter upon his otherwise delightful work. It is not remembered, that while he resided at Deptford, he ever preached publicly in the neighbourhood, excepting once, when he accepted an appointment to preach at the Archdeacon's visitation, at Dartford. In this instance he kept his intention an entire secret, lest a multitude should be drawn to hear him. He afterwards mentioned to a particular friend, that from the hour he stood engaged, which was several weeks before the time, he could scarcely think of any thing else ;
and

and that, when the day arrived, his spirits were so extremely agitated, that for a few minutes after he was in the pulpit he was deprived of his eyesight.

4. It is related of Sir John Scott, the present Attorney General, that though possessed of eminent abilities, he was so timid, that it made him shun the court as a pleader for a considerable time. It seems, however, that this has not proved so fatal to him as to many others, since he is rising fast on the wings of favour and promotion, and is supposed to be the most likely candidate for the Seals.



DELIBERATION.

DELIBERATION, which is the act of considering things before an undertaking or making choice, is very essential to our honour and comfort in the present state. "I have heard one say, (observes Dr. Mather) that there was a gentleman, in the 19th chapter of Acts, to whom he was more indebted than to any man in the world. This was he whom our translation calls the Town-clerk of Ephesus, whose council it was to do nothing rashly. Upon any proposal of consequence, it was an usual speech with him—"We will first advise with the Town-clerk of Ephesus." One, in a fond compliance with a friend, forgetting the Town-clerk, may do that in haste, which he may repent at leisure—may do what may cost him several hundreds of pounds, besides troubles which he would not have undergone for thousands."

DISPUTA-

DISPUTATION.

WHILE controversies have been carried on in the world of a philosophical and political nature, the Church also has not been without them.

1. Sir Henry Wotton ordered the following inscription to be put on his monument:

"Hic jacet hujus sententiæ primus auctor.

"Disputandi pruritus ecclesiæ Scabies,

"Nomen alias quære."

"Here lies the first author of this sentence,

"The itch of disputation is the bane of the church.

"Seek his name elsewhere!"

2. The same person being asked if he thought a Papist could be saved? "You may be saved," replied he, "without knowing that." An excellent answer to the questions of impertinent curiosity in religious matters.

3. A certain disputant was once labouring a point, (in which himself was more interested than God,) and finding his antagonist hard to be convinced, he reversed the nature of his argument; and lifting up a dreadful club stick which he had in his hand, says he, "If you won't believe it, I'll make you believe it."

4. The famous Summerhauld so disliked religious contention, that he said,

"Quis me tandem liberabit ab istâ rixosa theologia!

"Who will deliver me from this quarrelsome theology."

5. Philip Melancthon being gone to the conferences at Spire in 1529, he made a little journey to Bretten to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated him her prayers, which contained

contained nothing superstitious.—“Go on, mother,” said he, “to *believe and pray* as you have done, and never trouble yourself about religious controversies.”

It must, however, be observed, that there is a difference to be made between disputations and the wrong management of them. Disputation of itself is not an evil, “The ministry of our Lord was a perpetual controversy. St. Paul’s Epistles are, most of them, controversial. The Apostles came at truth by *much disputing* among themselves, Acts. xv. 7. and they convinced Jews and Gentiles by disputing with both, Acts xvii. 17. xix. 8.” But the evil arises from the bad spirit with which controversy is often conducted, and so much have the tempers of men been agitated in it, that it has been called a thorny path. Alas, what a pity that our passions should be such barriers to the attainment of truth and the improvement of our minds !

DOMESTIC HAPPINESS.

“THE contempt in which domestic pleasures have in modern times been held is a mark of profligacy. It is also proof of a prevailing ignorance of real enjoyments. It argues a defect in taste and judgment, as well as in morals. For the general voice of the experienced has in all ages declared that the truest happiness is to be found at home.”

1. Cicero, with all his liberality of mind, felt the tenderest of conjugal and paternal attachment, and acknowledged that at one time he received no satisfaction in any company but that of his wife, his little daughter, and, to use his own epithet, his *honied* young Cicero.

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2. The great Sir Thomas More, whom nobody will suspect of narrowness of mind, has left it on record, that he devoted part of his time (from the united motives of duty and delight) to the amusements of his children.

3. The famous Luther seems to have been very happy in a domestic life. Mrs. Luther was indeed much younger than he, but he was affectionately beloved by her. She brought him a son; and he writes on this occasion, "That he would not change his condition for that of Croesus."

"Family society," says Henry, "if that be agreeable, is a redress sufficient for the grievance of solitude. He that has a good God, a good heart, and a good wife to converse with, and yet complains that he wants conversation, would not have been easy and content in Paradise, for Adam himself had no more."—See Article Parental Affection.



DRESS.

TO say much upon this subject perhaps would be considered as impertinent and intruding; since individuals are here supposed to judge for themselves. Let it, however, be observed, that in this, as well as in other things, an extreme should be guarded against. To be led by every fashion which fancy dictates, is a mark of a little, effeminate, and worldly mind; and to be rigidly plain, carries with it an air of affected singularity. There is a simple elegance, connected with uniform neatness, about some persons, that appears more consistent than all the meretricious ornaments of the gay, or the very peculiar dress of those who run to the other extreme.

1. It is said of the celebrated Mr. Whitfield, that he was always very clean and neat, and often said pleasantly, "That a Minister of the Gospel ought to be without a spot."

2. Sir Edward Coke was very neat in his dress, and it was one of his sentiments, "That the cleanness of a man's clothes ought to put him in mind of keeping all clean within."

3. Mr. Nelson, the learned and pious author of many excellent books of devotion, was peculiarly elegant in his dress and appearance. Though such an advocate for strict piety, he was willing to convince the world that it did not consist in a monkish habit, or exterior habiliment.

Men of a studious turn, sometimes, however, have been so absorbed in pursuit of intellectual pleasures, that they have paid little attention to their bodies.

4. François Eudes de Mezeray, an eminent French historian, was so negligent of his dress, that he might have passed for a beggar rather than what he was. He was actually seized one morning by the archers des pauvres, or parish officers; which mistake was so far from provoking him, that he was highly diverted with it, and told them that, "He was not able to walk on foot, but that as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper."

5. Sir Matthew Hale, while a student at Lincoln's Inn, neglected his apparel so much that he was once taken when there was a press for the King's service, as a fit person for it. Some that knew him coming by, and giving notice who he was, the pressmen let him go, and he returned to more decency in his dress.

6. It is said of the late Mr. Romaine, that when at Oxford, the desire of mental improve-

ment had gained such an ascendancy over him as to render him inattentive to that decency of dress which generally distinguishes the clerical order. Passing by the apartments of the master of one of the colleges in his dishabille, a gentleman who was a visitant asked, "What slovenly fellow is that with his stockings about his heels?" The master returned for answer, "That slovenly fellow, as you call him, is one of the greatest geniuses of the age, and is likely to be one of the greatest men in the kingdom."

DRUNKENNESS.

"A drunken man is a greater monster than any that is to be found among all the creatures which God has made; as indeed there is no character which appears more despicable and disreputable in the eyes of all reasonable persons than that of a drunkard."

1. Bonosus, one of our own countrymen, who was addicted to this vice, having set up for a share in the Roman Empire, and being defeated in a great battle, hanged himself. When he was seen by the army in this melancholy situation, notwithstanding he had behaved himself very bravely, the common jest was, that the thing they saw hanging upon the tree before them was not a man but a bottle.

2. Alexander having invited several of his friends and general officers to supper, proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is, eighteen or twenty pints. After receiving the prize, which was a crown, worth a talent, i. e. about

about a thousand crowns—he survived his victory but three days. Of the rest of the guests, forty died of their intemperate drinking. “The end of these things is death.”

“The caution of an heathen Prince (See Est. i.) even when he would shew his generosity, may shame many who are called Christians, that think they do not sufficiently shew their good house-keeping, nor bid their friends welcome unless they make them drunk, and under pretence of sending the health round, send the sin round and death with it.”

3. Anachonis, the philosopher, being asked by what means a man might best guard against the vice of drunkenness? He made answer, “By bearing constantly in his view the loathsome indecent behaviour of such as are intoxicated in this manner.” Upon this principle probably was founded the custom of the Lacedæmonians, of exposing their drunken slaves to their children, who by that means conceived an early aversion to a vice which makes men appear so monstrous and irrational.

4. The famous Bernard Gilpin discovered the seriousness of his disposition very early in life. A begging friar came to his father’s house, where, according to the custom of the times, he was received in a very hospitable manner. The friar made too free, and was not sober enough to save appearances. The next morning, however, he ordered the bell to toll; and from the pulpit expressed himself with great vehemence against the debauchery of the times, and particularly against drunkenness. Young Gilpin, then a child by his mother’s knee, seemed for some time exceedingly affected with the friar’s discourse, and at length with the utmost indignation cried out—“Oh,

Mamma, do you hear how this fellow dares speak against drunkenness, and was drunk himself yesternight at our house." How careful and circumspect should professors of religion be in their conduct. Even infantine wisdom cannot help discerning and marking the inconsistencies of such!

DUELS.

THE number of duels that are now fought prove the sad depravity of the times, and of the little sense men have of another world. "If every one," says Addison, "that fought a duel were to stand in the pillory, it would quickly lessen the number of these men of imaginary honour, and put an end to so absurd a practice.

"When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished and encouraged; but when the dictates of honour are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving wrong ambitions and false ideas of what is good and laudable, and should therefore be exploded by all governments, and driven out as the bane and plague of human society."

1. Gaston, Marquis de Renty, an illustrious nobleman, having a command in the French army, had the misfortune to receive a challenge from a person of distinction in the same service. The Marquis returned for answer, "That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon." The other not satisfied with this reply, insisted upon his meeting

ing him with the sword. To which the Marquis sent this answer: "That he was resolved not to do it, since God and his King had forbidden it; otherwise he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God, and his displeasure—that he should go every day about his usual business, and if he did assault him he would make him repent it." The angry man, not able to provoke the Marquis to a duel, and meeting him one day by chance, drew his sword, and attacked him. The Marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly christian nobleman shew the difference betwixt a brutish and a christian courage; for leading them to his tent, he refreshed them with wine and cordials; caused their wounds to be dressed, and their swords to be restored to them; then dismissed them with christian and friendly advice, and was never heard to mention the affair afterwards, even to his nearest friends. It was an usual saying with this great man, "That there was more true courage and generosity in bearing and forgiving an injury, for the love of God, than in requiting it with another; in suffering rather than revenging, because the thing was really more difficult. Adding, that bulls and bears had courage enough, but it was brutal courage; whereas that of men should be such as became rational beings and christians."

2. A quarrel having arisen between a celebrated gentleman in the literary world, and one of his acquaintances; the latter heroically, and less laconically, concluded a letter to the former, on the subject of the dispute, with, "I have a life at your service, if you dare take it." To which
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the other replied, " You say you have a life at my service, if I dare take it. I must confess to you, that I dare not take : I thank my God I have not the courage to take it. But, though I own that I am afraid to deprive you of your life ; yet, Sir, permit me to assure you, that I am equally thankful to the Almighty Being, for mercifully bestowing on me sufficient resolution, if attacked, to defend my own." This unexpected kind of reply had the proper effect ; it brought the madman back again to his reason ; friends intervened, and the affair was compromised.

3. It is reported of the famous Viscount de Turenne, that when he was a young officer, and at the siege of a fortified town, he had no less than twelve challenges sent him, all of which he put in his pocket without farther notice : but being soon after commanded upon a desperate attack on some part of the fortifications, he sent a billet to each of the challengers, acquainting them, " That he had received their papers, which he deferred answering till a proper occasion offered both for them and himself, to exert their courage for the King's service ; that being ordered to assault the enemy's works the next day, he desired their company, when they would have an opportunity of signalizing their own bravery, and of being witnesses of his." We may leave the reader to determine in this case, who acted most like a man of sense, of temper, and of true courage.

EARLY

EARLY RISING.

IT cannot be denied that early rising is conducive both to the health of the body and the improvement of the mind. It was an observation of Swift, "That he never knew any man come to greatness and eminence who lay a bed in a morning." Though this observation of an individual be not received as an universal maxim, it is certain that some of the most eminent characters which ever existed accustomed themselves to this excellent practice. It seems also, that people in general rose earlier in former times than now. In the 14th century, the shops in Paris were opened at four in the morning; at present a shop-keeper is scarcely awake at seven. The King of France dined at eight in the morning, and retired to his bedchamber at the same hour in the evening. During the reign of Henry VIII. fashionable people in England breakfasted at seven in the morning, and dined at ten in the forenoon. In Elizabeth's time the nobility, gentry and students, dined at eleven in the forenoon, and supped between five and six in the afternoon.

Various have been the means made use of to overcome the habit of sleeping long of a morning.

1. Buffon, it is said, always rose with the sun; he often used to tell by what means he had accustomed himself to rise early. "In my youth," says he, "I was very fond of sleep; it robbed me of a great deal of my time, but my poor Joseph (his domestic servant) was of great service in enabling me to overcome it. I promised to give Joseph a crown every time that he could make me get up at six. Next morning he did not fail to awake me, and to torment me, but he only received

ed abuse. The next day after, he did the same with no better success; and I was obliged at noon to confess, that I had lost my time. I told him that he did not know how to manage his business; that he ought to think of my promise, and not to mind my threats. The day following he employed force; I begged for indulgence, I bid him be gone, I stormed, but Joseph persisted. I was, therefore, obliged to comply, and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks accompanied with a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen of the volumes of my works."

2. Frederic II. King of Prussia, rose very early in the morning, and in general allowed a very short part of his time to sleep. But as age and infirmities increased upon him, his sleep was broken and disturbed, and when he fell asleep towards the morning, he frequently missed his usual early hour of rising. This loss of time, as he deemed it, he bore very impatiently, and gave strict orders to his attendants never to suffer him to sleep longer than four o'clock in the morning, and to pay no attention to his unwillingness to rise. One morning at the appointed time, the page, whose turn it was to attend him, and who had not been long in his service, came to his bed, and awoke him. "Let me sleep but a little longer," said the Monarch, "I am still much fatigued." "Your Majesty has given positive orders I should wake you so early," replied the page. "But another quarter of an hour more." "Not one minute," said the page, "it has struck four, I am ordered to insist upon your Majesty's rising." "Well," said the King, "you are a brave lad; had you let me sleep on, you would have fared ill for your neglect."

3. Czar

3. Czar Peter, the famous philosopher, who honoured London so long with his residence, whom Muscovy enjoyed so many years, and whose memory will every be the admiration of Europe, used constantly to rise before day; and when he saw the morning break, would express his wonder that men should be so stupid not to rise every morning to behold one of the most glorious sights in the universe. "They take delight," said he, "in gazing on a picture, the trifling work of a mortal, and at the same time neglect one painted by the hand of the Deity himself. For my part," added he, "I am for making my life as long as I can, and therefore sleep as little as possible."

4. Dr. Johnson saying to Mr. Boswell, that he was engaged to go out early in the morning. Boswell said, "Early, Sir?" "Why, Sir," said Johnson, "a London morning does not go with the sun."

5. Dr. W. Gouge was very conscionable in spending his time from his youth to his very death. He used to rise very early both winter and summer. In the winter, he constantly rose long before day-light; and in the summer time about four o'clock in the morning, by which mean he had done half a day's work before others had begun their studies. If he heard any at their work before he had got to his study, he would say, (as Demosthenes did concerning the smith) "That he was much troubled that any should be at their calling before he was at his."

6. John Hunter, Esq. F. R. S. said, that for twenty years of his life, he had risen before the sun both in winter and summer.*

* "I have never," said he, one day to a friend of his, "me with impossibilities. If a thing is possible why may not I do it as well as another man. If I think it is impossible, I never think any thing more about it."

7. George

7. George II. once said of the Duke of Newcastle, that he lost an hour every morning, and was running after it all the rest of the day. A fine reproof to the indolent.

EMINENT PERSONS, RAISED FROM LOW SITUATIONS.

THIS article perhaps will not be found superfluous, when we consider that its tendency is to encourage merit, obscured by indigent circumstances, and to suppress pride and vanity in any who, though arrived to the summit of prosperity, have forgotten the humble valley through which they once traversed.

1. Archbishop Abbot was educated and maintained by public charity.

2. Tillotson's father was a weaver, and does not appear to have been in circumstances sufficient to provide for his son.

3. Pope Sixtus V. while he was a boy keeping a neighbour's hogs, a Franciscan friar who had lost his way, applied to him for direction, which he gave with so good a grace, and at the same time offered his services so earnestly to attend him as a waiting boy provided he would teach him to read, that the friar took him home to his convent. Such was his first step to the road of preferment, which he pursued so steadily that he was admitted to make his profession at fourteen years of age; was ordained a priest by the name of Father Montalto, and at last arrived to the honour of the Papedom.

On the elevation to the *tiara*, he used to say in contempt

contempt of the pasquinades that were made upon his birth, that he was *domus natus illustri*, born of an illustrious house, because the sun beams passing through the broken walls and ragged roof, illustrated every corner of his father's hut.

The poor people in Italy, till of late have been accustomed to excite in their children an application to study, by relating to them the story of this Pope.

4. Isaac Maddox, a famous English Prelate, was born of obscure parents, whom he lost while he was young, was taken care of by an aunt, who placed him in a charity school, and afterwards put him on trial to a pastry cook; but before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning, above his (the master's) comprehension; and therefore advised that she should take him away and send him back to school, to follow the bent of his inclination. He was therefore sent to one of the Universities of Scotland, from thence he went to Cambridge, and rose from one degree to another, until he was made successively the Bishop of Asaph and Worcester.

The names of Parker, Whitgift, Grindal, Laud, Potter and a vast number of others might here be subjoined, who rose from humble situations in life, but the above must suffice. Let me, however add, that no kind of calumny or disrespect whatever should be attached to such characters, whose piety or talents have rendered them conspicuous in the world, for, "It is no uncommon thing," says one, "in the dispensations of the only wise God, to keep those persons hidden for a time under the veil of obscurity, whom he intends shall make the most illustrious appearance

pearance on earth ; and that those whom infinite wisdom hath appointed for the emancipation or redemption of others, as preparatory to that, shall themselves experience the hardships of bondage, toil and labour, so that like the rising sun they may more visibly shed their light upon, and sensibly communicate their usefulness to a benighted world."

ENVY.

" Envy," says Johnson, " is above all other vices inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour, gains as much as he takes away, and may improve his own condition in the same proportion as he impairs another's ; but he that blasts a flourishing reputation, must be content with a small dividend of additional fame, so small as can afford very little consolation to balance the guilt by which it is obtained."

" Base envy withers at another's joy,

" And hates that excellence it cannot reach."

1. Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition, that Publius, one day observing him to be very sad, said, " Either some great evil is happened to Mutius, or some great good to another."

2. Dionysius the tyrant (says Plutarch) out of envy punished Philoxenius, the musician, because he could sing ; and Plato, the philosopher, because he could dispute better than himself.

3. When Aristides, so remarkable for his inviolable attachment to justice was tried by the people

people at Athens, and condemned to banishment, a peasant who was unacquainted with the person of Aristides, applied to him to vote against Aristides. "Has he done you any wrong," said Aristides, "that you are for punishing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry with hearing every one call him *the just*."

Let us watch against the first rising of this base spirit, and learn rather to be thankful for what we are, than envy others, because we are inferior to them; remembering that we also have our place and excellence in the scale of being. "It should help to keep us from envying others," says Henry, "when we consider how many there are above whom we are placed. Instead of fretting that any are preferred before us in honour, power, estate or interest, in gifts, graces or usefulness, we have reason to bless God, if we who are less than the least are not put hindmost."

"Envy is a passion of so odious a nature," says another, "that it is not only concealed as much as possible from the world, but every man is glad to dissemble the appearances of it to his own heart. Hence, it is apt to grow upon him unperceived. Let him who is desirous to keep his heart pure from its influence, examine himself strictly on these dispositions which he bears towards his prosperous neighbours. Does he ever view with secret uneasiness the merit of others rising into notice and distinction? Does he hear their praises with unwilling ear? Does he feel an inclination to depreciate what he dares not openly blame? When obliged to commend, does his cold and awkward approbation insinuate his belief of some unknown defects in the applauded character? From such symptoms as

these, he may infer, that the disease of envy is forming; that the poison is beginning to spread its infection over his heart."

ETERNITY.

"When I endeavour to represent eternity to myself," says Saurin, "I avail myself of whatever I can conceive most long and durable. I heap imagination on imagination, conjecture on conjecture. First, I consider those long lives which all men wish, and some attain. I observe those old men who live four or five generations, and who alone make the history of an age. I do more, I turn to ancient chronicles, I go back to the patriarchal age, and consider life extending through a thousand years; and I say to myself, all this is not eternity, all this is only a point in comparison of eternity. Having represented to myself real objects, I form ideas of imaginary ones. I go from our age to the time of publishing the gospel, from thence to the publication of the law, from the law to the flood, from the flood to the creation, I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to misery so great? What imperial glory would appear glorious were it followed by so much woe? Yet this is not eternity; all this is nothing in comparison of eternity! I go farther still. I proceed from imagination to imagination, from one supposition to another. I take the greatest

greatest number of years that can be imagined. I add ages to ages, millions of ages to millions of ages. I form of all these, one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it, by forming one atom after another, and employing in the production of each atom the time fixed in my calculation just now mentioned! What numberless ages would the creation of such a world in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require! Finally, I suppose him to dissolve and annihilate the whole, and observing the same method in this dissolution, as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity, all this is only a point in comparison of eternity!"

1. It was a question asked of the brethren, both in the classical and provincial meetings of Ministers, twice in the year, if they preached the duties of the times? And when it was found that Mr. Leighton did not, he was censured for this omission, but said, "If all the brethren have preached to the times, may not one poor brother be suffered to preach on eternity?"

2. A Lady having spent the afternoon and evening at cards, and in gay company; when she came home, found her servant maid reading a pious book. She looked over her shoulders, and said, "Poor melancholy soul, what pleasure canst thou find in poring so long over that book?" That night the Lady could not sleep, but lay sighing and weeping very much. Her servant asked

her once and again, what was the matter? At length she burst out into a flood of tears, and said, "O! it was one word I saw in your book that troubles me, there I saw that word *eternity*. O how happy should I be if I were prepared for eternity." The consequence of this impression was, that she laid aside her cards, forsook her gay company, and set herself seriously to prepare for another world.

3. A religious man skilled in all literature, was so ardently bent to impress eternity on his mind, that he read over carefully seven times a treatise on eternity, and had done it oftener had not speedier death summoned him into it.

4. Awful as the consideration of eternity is, it is a source of great consolation to the righteous. An eminent Minister, after having been silent in company a considerable time, and being asked the reason, signified that the powers of his mind had been sweetly and solemnly absorbed with the thought of everlasting happiness. "O my friends," said he, with an energy which surprized all present, "consider what it is to be for ever with the Lord—for ever, for ever, for ever!"



GREAT EVENTS FROM LITTLE CAUSES.

PRESENT moments and circumstances are more connected with future ones than we imagine. "The life of every man is a continued chain of incidents, each link of which hangs upon the former. The transition from cause to effect, from event to event, is often carried on by secret steps, which our foresight cannot divine, and our sagacity is unable to trace."

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The most important events sometimes take place from little and insignificant causes.

1. Sir Isaac Newton's sublime genius, set going by the fall of an apple, never stopped till it had explained the laws of nature.

2. Hospinian, (who wrote so successfully against the Popish ceremonies) was first convinced of the necessity of such a work by the talk of an ignorant country landlord, who thought that religious fraternities were as old as the creation, that Adam was a Monk, and that Eve was a Nun.

3. Metius was led to the discovery of optic glasses by observing some school boys play upon the ice, who made use of their copy books, rolled up in the shape of tubes, to look at each other, to which they sometimes added pieces of ice at the end to view distant objects.

4. Luther's quarrelling with Pope Leo X. and bringing himself into difficult and dangerous circumstances, perhaps led him to search, think, and judge for himself, and to consult the scriptures, by which he overthrew errors, which had been received as truths for ages.

5. To this we may add the marriage of Henry VIII. with Ann Boleyn, which was the occasion of England's renouncing the supremacy of the Pope, and of bringing about the Reformation.

6. "An Apothecary's chariot," says one, "very probably produced No. 45 of the North Britain, and its consequences the American war, the French revolution, and the dreadful events that are now taking place in Europe."

In all these events, whatever were the circumstances which led to their accomplishment, we must not overlook the grand first cause of all. It is Jehovah who directs all with consummate wisdom, who in his providence makes use of what instruments

instruments he thinks proper, connects the end with the means, one link of this chain with another, until we have performed his purposes, and made all subservient to the promotion of his glory, and the good of mankind.

EXAMPLE.

ONE of the most effectual means of doing good and impressing the minds of others, is by example. He who exhibits those excellencies in his life, which he proclaims with his tongue, will appear the most amiable, and prove the most useful. A wise head, a fine genius, a retentive memory, an eloquent tongue, may be beautiful; but a gracious heart and uniform life are every way superior. Well-doing must be joined with well-thinking, in order to form the christian, and constitute real excellency of character.

1. It is observed of Cæsar, that he never said to his soldiers—"Ite," go on; but, "Venite," come on, or follow me. So our great exemplar, while he commands us to duty, hath shewn us the way. "Follow me," is the divine injunction.

2. Two architects were once candidates for the building a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and shewed them in what manner the temple should be built. The other who got up after him, only observed, "That what his brother had spoken he could do;" and thus he at once gained the cause. So, however excellent the discussion or profession of christianity may be, the practice of it is far more so.

3. Such

3. Such is the force of example, that even our enemies are sometimes penetrated with admiration, and constrained to bear a testimony in our favour. It is observed of Bishop Jewell, that his affability of behaviour and sanctity of life made a fierce and bigotted Papist sometimes say to him, "I should love thee, Jewell, if thou wert not a Zuinglian. In thy faith thou art an heretic; but surely in thy life thou art an angel. Thou art very good and honest, but a Lutheran."

4. Lord Peterborough, more famed for wit than religion, when he lodged with Fenelon, at Cambray, was so charmed with the piety and virtue of the Archbishop, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."



EXERCISE, RECREATION, &c.

WHATEVER love we bear to retirement, however attached we may be to study, it is highly necessary that we should attend to exercise and lawful amusements for the sake of our health.

1. Charles V. during his celebrated solicitude sometimes cultivated the plants in his garden with his own hands, and sometimes rode out in the neighbourhood, and often relieved his mind in forming curious works of mechanism.

2. Descartes spent the afternoon in the conversation of his friends, and in the cultivation of a small garden. After having in the morning settled the place of a planet, in the evening he would amuse himself with watering a flower.

3. Barclay, in his leisure hours was a florist.

I 2

4. Balzac

4. Balzac amused himself with making pastils.
5. Pecresc found his amusements amongst his medals and antiquarian curiosities.
6. Rohault wandered from shop to shop to observe the mechanics labour.
7. Cardinal de Richlieu, amongst all his great occupations, found a recreation in violent exercise, such as jumping, &c.
8. It is said of the very laborious Mr. Poole, that his common rule was, while he was engaged in writing his famous Synopsis, to rise about three or four o'clock in the morning, and continue his studies till the afternoon was pretty far advanced, when he went abroad and spent the evening at some friend's house in cheerful conversation.

"I might here mention the effects which exercise has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe spleen, which is so frequent in men of studious and sedentary tempers, as well as the vapours to which those of the other sex are so often subject."

FILIAL AFFECTION.

"Honour thy father and mother," is part of that sacred law given to mankind, ever worthy to be remembered. It becomes us to revere, obey and love them to whom we are so greatly indebted. Disobedience to parents hath been awfully marked
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with God's displeasure, while affection for them, and attention to them, have been eminently sanctioned by him as the means of promoting their felicity and our own honour and esteem.*—So justly is filial affection appreciated by the Chinese, that they erect public monuments and triumphal arches in honour of those children who have given proof of great filial affection.

1. Mr. Robert Tillotson went up to London, on a visit to his son, when he was Dean of Canterbury, and being in the dress of a plain countryman, was insulted by one of the Dean's servants, for inquiring if *John Tillotson* was at home. His person, however, being described to the Dean, he immediately exclaimed, "It is my worthy father!" and running to the door to receive him, he fell down upon his knees in the presence of his servants, to ask his father's blessing.—*Fawcett's Life of Heywood.*

2. Miltiades, a famous Athenian commander, died in prison, where he had been cast for debt. His son Simon, to redeem his father's body for burial, voluntarily submitted himself a prisoner in his room, where he was kept in chains till the debt was paid.

3. Epaminondas without all doubt was one of the greatest generals and one of the best men Greece ever produced. Before him the city of Thebes was not distinguished by any memorable action; and after him it was not famous for its virtues, but its misfortunes, till it sunk into its original obscurity, so that it saw its glory take birth and expire with this great man. The victory

* It is really lamentable, says Dr. Knox, to observe in many families the aged parent slighted and neglected, and like an old fashioned piece of furniture or useless lumber thrown aside with contempt.

he obtained at Leuctra, had drawn the eyes and admiration of all the neighbouring people upon Epaminondas, who looked upon him as the support of Thebes, as the triumphant conqueror of all Sparta, as the deliverer of all Greece, in a word as the greatest man and the most excellent captain that ever was in the world. In the midst of this universal applause, so capable of making the general of an army forget the man for the victor, Epaminondas, little sensible to so affecting and so deserved a glory, "My joy," said he, "arises from my sense of *that*, which the news of my victory will give my father and my mother."

"Nothing in history seems so valuable to me," says Rollin, "as such sentiments, which do honour to human nature, and proceed from a heart which neither false glory nor false greatness have corrupted. I confess it with grief I see these noble sentiments daily expire amongst us, especially in persons where birth and rank raise them above others, who too frequently are neither good fathers, good sons, good husbands, nor good friends; and who would think it a disgrace to express for a father and mother the tender regard of which we have here so fine an example from the pagan above-mentioned."

4. A gentleman of Sweden was condemned to suffer death as a punishment for certain offences committed by him in the discharge of an important public-office, which he had filled for a number of years with an integrity that had never before undergone either suspicion or impeachment. His son, a youth about eighteen years of age, was no sooner apprized of the predicament to which the wretched author of his being was reduced, than he flew to the Judge, who had pronounced the fatal decree, and throwing himself at his feet, prayed
"that

“that he might be allowed to suffer in the room of a father whom he adored, and whose loss he declared it was impossible for him to survive.” The Magistrate was thunderstruck at this extraordinary procedure in the son, and would hardly be persuaded that he was sincere in it. Being at length satisfied, however, that the young man actually wished for nothing more ardently than to save his father’s life, at the expence of his own, he wrote an account of the whole affair to the King; and the consequence was, that his Majesty immediately dispatched back the courier, with orders to grant a free pardon to the father, and to confer a title of honour on his incomparable son. The last mark of royal favour, however, the youth begged leave with all humility to decline; and the motive for his refusal of it was not less noble than the conduct by which he had deserved it was generous and disinterested. “Of what avail,” exclaimed he, “could the most exalted title be to me, humbled as my family already is in the dust! Alas! would it not serve but as a monument, to perpetuate in the minds of my countrymen the direful remembrance of an unhappy father’s shame!” His Majesty * actually shed tears when this magnanimous speech was reported to him; and sending for the heroic youth to Court, he appointed him directly to the office of his private confidential Secretary.

5. It is related of the present Admiral Nelson, that his attention to his father was always remarkable. The old gentleman had a practice, when the weather permitted, of walking for an hour before dinner; the Admiral, however occupied, scarcely ever failed to accompany him in these walks.—

* The King of Sweden.

When, after the unsuccessful attempt at Saint-Cruz, his Lordship lay ill in consequence of the amputation of his right arm, and it was uncertain what might be the event, it is said, that his principal anxiety was for his relations rather than himself.

6. Mr. Cecil, in his friendly advice to servants, thus observes: "I have seen a daughter willing to wear mean clothes, that her aged mother might have some to wear. I have also seen such conduct blessed with distinguished favour." It were to be wished this admirable author would favour the public with more of his pious and judicious writings.

FLATTERY.

"AS there is no character so deformed, says Johnson, as to fright away from it the prostitutes of praise, there is no degree of encomiastic veneration which pride has refused. The Emperors of Rome suffered themselves to be worshipped in their lives with altars and sacrifice; and in an age more enlightened, the terms peculiar to the praise and worship of the Supreme Being, have been applied to wretches whom it was the reproach of humanity to number among men; and whom nothing but riches or power hindered those that read or wrote their deification, from hunting into the toils of justice, as disturbers of the peace of nature."

"The only coin that is most current among mankind, (says another) is flattery: the only benefit of which is that by hearing what we are not, we may learn what we ought to be."

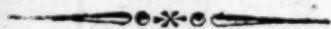
1. As Canute the Great, King of England, was walking

walking on the sea-shore at Southampton, accompanied by his courtiers, who offered him the grossest flattery, comparing him to the greatest heroes of antiquity, and asserting that his power was more than human, he ordered a chair to be placed on the beach, while the tide was coming in. Sitting down with a majestic air, he thus addressed himself to the sea: "Thou sea that art a part of my dominions, and the land whereon I sit is mine, no one ever broke my commands with impunity: I therefore charge thee to come no further upon my land, and not to presume to wet either my feet or my robe, who am thy Sovereign." But the sea rolling on as before, and without any respect, not only wet the skirts of his robe, but likewise splashed his thighs. On which he rose up suddenly, and addressing himself to his attendants, upbraided them with their ridiculous flattery, and very judiciously expatiated on the narrow and limited power of the greatest Monarchs on earth.

2. A flatterer one day complimented Alphonso V. in the following words:—"Sire, you are not only a King like others, but you are also the brother, the nephew, and the son of a King." "Well," replied the Monarch, "What do all these vain titles prove? That I hold the crown from my ancestors, without ever having done any thing to deserve it."

3. His Majesty, King James the First, once asked Bishop Andrews and Bishop Neale the following question:—"My Lords, cannot I take my subjects money when I want it, without all this formality in Parliament?" Bishop Neale readily answered, "God forbid, Sir, but you should; you are the breath of our nostrils." Whereupon the King turned and said to Bishop Andrews—"Well, my Lord, what say you?" "Sir," replied the

Bishop, "I have no skill to judge of parliamentary cases." The King answered, "No put offs, my Lord, answer me presently." "Then, Sir," said he, "I think it lawful for you to take my brother Neale's money, for he offers it."



FORWARDNESS.

NOTHING, perhaps, is more unbecoming young persons, than the assumption of consequence before men of age, wisdom, and experience.

An acute Frenchman has remarked, "that the modest deportment of really wise men, when contrasted to the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly; but as soon as it is filled with grain, bends modestly down, and withdraws from observation."

1. A young practitioner in the law, was once said to have contested a point of debate with that great lawyer in the last age, Serjeant Maynard, who is reported to have answered him thus:—"Alas! young man, I have forgot much more law than ever thou hast learn't or read."

2. Once at a meeting of Ministers, a question of moment was started to be debated among them. Upon the first proposal of it, a confident young man shoots his bolt presently. "Truly," said he, "I hold it so." "You hold, Sir, (answered a grave Minister) it becomes you to hold your peace."

3. Nothing is more ridiculous than to boast advantages of education which have not been improved. A young Clergyman in America, was lately

lately boasting among his relations, of having been educated at two colleges, Havard and Cambridge. "You remind me," said an aged Divine present; "of an instance I knew of a calf that sucked two cows." "What was the consequence?" said a third person. "Why, Sir," replied the old gentleman very gravely, "the consequence was, that he was a very *great calf*."

4. A young Minister once preaching for Mr. Brewer, evidently laboured to set *himself* off to the best advantage. Being afterwards very solicitous to know of Mr. Brewer what the people said of him, he received the following answer, "Why, Sir, the people said, and I said with them, that *you said* I am a very clever fellow."

5. A very young Clergyman, who had just left college, presented a petition to the King of Prussia, requesting that his Majesty would appoint him inspector in a certain place where a vacancy had just happened. As it was an office of much consequence, the King was offended at the presumption and importunity of so young a man, and instead of any answer to the petition, he wrote underneath, "2 Book of Samuel, chap. x. verse 5." and returned it. The young Clergyman was eager to examine the quotation, but to his great disappointment found the words, "Tarry at Jericho until your beard be grown."

FRIENDSHIP.

IT has been observed, that a real friend is somewhat like a ghost or apparition, much talked of, but hardly ever seen. Though this cannot be said to be justly true, it must however be confessed,

that a friend does not appear every day, and that he who has in reality found one, ought to value his boon, and be thankful.

Where persons are united by the bonds of genuine friendship, there is nothing perhaps more conducive to felicity. It supports and strengthens the mind, alleviates the pains of life, and renders the present state at least somewhat comfortable.

“ Friendship ! mysterious cement of the soul,
Sweetner of life, and folder of society,
I owe thee much. Thou hast deserved from me,
Far, far beyond what I can ever pay,
Oft have I proved the labour of thy love,
And the warm efforts of the gentle heart,
Anxious to please.”

BLAIR.

1. The very ingenious and amiable Bishop Berkley, of Cloyne, in Ireland, was so intirely contented with his income in that diocese, that when offered by the Earl of Chesterfield (then Lord Lieutenant) a bishoprick, much more beneficial than he possessed, he declined it with these words, “ I love my neighbours, and they love me : why then should I begin in my old days to form new connexions, and tear myself from those friends whose kindness is to me the greatest happiness I enjoy.” Acting in this instance like the celebrated Plutarch, who being asked why he resided in his native city, so obscure and so little ? “ I stay, (said he) lest it should grow less.”

2. Lord Stanhope was at Eaton School with one of the Scots Noblemen who were condemned after the Rebellion in 1715. While the Privy Council were deliberating upon the signing of the warrant for the execution of this unfortunate nobleman, Lord S. requested the life of his old school-fellow, (whom he had never seen since he was at school.) His request was refused, till he threatened to give
up

up his place if the Council did not comply with it. This menace procured him the life of his associate in early life, to whom he afterwards sent a handsome sum of money. Connections and friendships are sometimes formed in schools, which are never forgotten through life!

3. A Lady of quality being on a visit to Dr. Watts, at Stoke Newington, the Doctor thus accosted her, "Madam, your Ladyship is come to see me on a very remarkable day!" "Why is this day so remarkable?" answered the Countess. "This very day thirty years," replied the Doctor, "I came hither to the house of my good friend Sir Thomas Abney, intending to spend but one single week under this friendly roof, and I have extended my visit to the length of exactly thirty years." Lady Abney, who was present, immediately said to the Doctor, "Sir, what you term a long thirty years visit, I consider as the shortest visit my family ever received."

4. It is said of the late Mr. Smeaton, (whom I have noticed under the article precocity) that early in life he attracted the notice of the late Duke and Duchess of Queensberry, from a strong resemblance to their favourite *Gay*, the poet. The commencement of this acquaintance was singular, but the continuance of their esteem and partiality lasted through life. Their first meeting was at a public place, where walking with Mrs. Smeaton, he observed an elderly lady and gentleman fix an evident and marked attention on him. At length they stopped him, and the Duchess (of eccentric memory) said, "Sir, I don't know who you are or what you are, but so strongly do you resemble my poor dear *Gay*, we *must* be acquainted; you shall go home and sup with us, and if the minds of the two men accor-, as do the countenances, you will

will find two cheerful old folks, who can love you *well*, and I think (or you are an hypocrite) you can *as well* deserve it." The invitation was accepted, and as long as the Duke and Duchefs lived, the friendship was as cordial as uninterrupted!

5. Sir Philip Sidney was a person universally admired for his talents, knowledge, and polite attainments. He was a subject of England, but was honoured with an offer of the Crown of Poland. Queen Elizabeth used to call him, "her Philip," and the Prince of Orange, "his Master." Lord Brooks was so proud of his friendship, that he would have it part of his epitaph—"Here lies Sir Philip Sidney's friend;" and as a testimony of respect for his memory, his death was lamented in verse by the Kings of France and Scotland, and by the two Universities of England.

A most inviolable friendship subsisted between David and Jonathan. And Solomon has in many passages bestowed the highest eulogiums on friendship among good men. "As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Make sure of thy friend; for faithful are the wounds of a friend: A friend loveth at all times; and a brother is born for adversity. There is a friend that sticketh closer than a brother.—Thine own friend, and thy father's friend forsake not."



HAPPINESS.

VARIOUS, sincere, and constant are the efforts of men to procure that happiness which the nature of the mind requires; but most seem to be ignorant

ignorant both of the source and means of genuine felicity. The estimate which men make of life is generally false, and the objects they pursue, however specious and fascinating, are found in the end delusory and vain, while the very thing they neglect and despise is the most productive of real good, I mean the knowledge and enjoyment of the favour of God. Religion alone can afford true joy and permanent peace. "It inspires fortitude, supports patience, and by its prospects and promises darts a cheering ray into the darkest shade of human life. Compare the behaviour of the sensual and corrupted with that of the upright and holy, when both are feeling the effects of human vanity, and the difference of their situation will be manifest. Among the former you are likely to find a querulous and dejected; among the latter, a composed and manly spirit. The lamentations of the one excite a mixture of pity and contempt, while the dignity which the other maintains in distress, commands respect. The sufferings of the former settle into a peevish and fretful disposition; those of the latter soften the temper, and improve the heart. These consequences extend so far as to give ground for asserting, that a good man enjoys more happiness in the course of a seemingly unprosperous life, than a bad man does in the midst of affluence and luxury. What a conspicuous proof of this is afforded by the Apostle Paul, who from the very depth of affliction could send forth such a triumphant voice as proclaims the complete victory which he had gained over the evils of life? *Troubled on every side, yet not distressed: perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For though our outward man perish, our inward man is renewed day by day.* Such, though perhaps, in an inferior degree, will be the

the influence of a genuine religious principle upon all true christians. It begins to perform that office to them here, which hereafter it will more completely discharge, of *wiping away the tears from their eyes.*"

1. An Italian Bishop struggled through great difficulties without repining, and met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues which he thought it impossible to imitate, one day asked the Prelate, if he could communicate his secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility, it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly, (returned the Bishop) in whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad in the world, and observe what multitudes there are who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain."

2 Great part of the infelicity of men rise not so much from their situations or circumstances as from their pride, vanity, and ambitious expectations. In order to be happy these dispositions must be subdued, and "we must always keep before our eyes such views of the world as shall prevent our expecting more from it than it is designed to afford. We destroy our joys by devouring them before hand with too eager expectation. We ruin
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the happiness of life when we attempt to raise it too high." Menedemus being told one day that it was a great felicity to have whatever we desire. "Yes," said he, "*but it is a much greater, to desire nothing but what we have.*"

3. None are more mistaken than those who imagine happiness consists in extensive riches, splendid retinue, or having a vast number of servants to wait on them. Bishop Mancini staying once on a visit to Monsieur Pouffin till it was dark, Monf. P. took the candle in his hand, lighted him down stairs, and waited upon him to his coach. The Prelate was sorry, to see him do it himself, and could not help saying, "I very much pity you, Monsieur Pouffin, that you have not one servant." "And I pity you more my Lord, (replied Pouffin) that you have so many." Were the happiness of the humble and retired weighed with that of the great, the former I believe would abundantly preponderate.

4. He who would wish to maintain happiness through life must elevate his mind above those little trifling vexations incident to all. A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distress. Dr. Johnson laughed and said, "*Consider, Sir, how insignificant this will appear twelve-months hence.*" "Were this consideration, (says Mr. B.) applied to most of the little vexations of life, by which our quiet is too often disturbed, it would prevent many painful sensations. I have tried it frequently, and with good effect."

Dr. Cotton Mather gives the following plain but suitable advice to his son on this head.—"It may not be amiss for you to have two heaps. An heap of *unintelligibles*, and an heap of *incurables*. Every now and then you will meet with something or
other

other that may pretty much distress your thoughts; but the shortest way with the vexations will be, to throw them into the heap they belong to, and be no more distressed about them.

“ You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of *unintelligibles*, leave them there. Trouble your mind no further, hope the best, or think no more about them.

“ You will meet with some unpersuadable people; no counsel, no reason will do any thing upon the obstinate; especially as to the making of due submissions upon offences. Throw them into the heap of *incurables*, leave them there. And so do you go on to do as you can, what you have to do. Let not the crooked things that cannot be made strait encumber you.”

5. When one presented Antipater, King of Macedonia, with a book that treated on happiness, his answer was, “ I am not at leisure.” How many are there who when exhorted to study their bible, the true guide to felicity, make the same answer.

HUMAN NATURE.

“ LO, this only have I found,” saith Solomon, “ that God made man upright, but they have sought out many inventions.” If just observation, general experience, and the decisions of scripture are to be regarded, every one must know, that human nature is corrupt, that all our powers are contaminated by sin, yea, that there is not only imbecility, but awful depravity congenial to the heart of every man.

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He who boasts of absolute innocence, and supposes that no infirmity attaches to his character, is a stranger both to his heart and his life.

1. The learned, judicious, and pious Boerhaave relates, "that he never saw a criminal dragged to execution without asking himself, "Who knows whether this man is not less culpable than myself? On the days when the prisons of this city are emptied into the grave, let every spectator of the dreadful procession put the same question to his own heart. Few among those that crowd in thousands to the legal massacre, and look with carelessness, perhaps with triumph, on the utmost exacerbations of human misery, would then be able to return without horror and dejection. For, who can congratulate himself upon a life passed without some act more mischievous to the peace or prosperity of others, than the theft of a piece of money?"

2. When some one was talking before that acute Scotchman, Dr. Chyne, of the excellence of human nature,—"*Host, host man,*" said he, "*Human nature is a rogue and a scoundrel, or why would it perpetually stand in need of laws and religion?*" And surely if a cause be examined by its effects, if a principle be considered by its operation, that man must indeed be blind who will not acknowledge the depravity of human nature.

3. Dr. Gill, once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. "Pray, Sir," said the Doctor, "what, do you think men can contribute to their own conversion?" He enumerated a variety of particulars. "And have you done all this?" said the Doctor: "Why no, I can't say I have yet; but I hope I shall begin soon." "If you have these things in your power,

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and have not done them, you deserve to be doubly damned, and are but ill qualified to be an advocate for free will, which has done you so little good."

HUMANITY.

"IT is just we should have a superior tenderness for a father, a wife, a child, or a friend ; but there is a sort of affection which we owe to all mankind as being members of the same family, of which God is the Creator and Father. Let us illustrate this by the circular undulations which the fall of a stone causes on the surface of a clear and tranquil water. The agitation in the centre, by communicating itself afar off, forms a great number of trembling circles, the faintness of whose impression is in proportion to the largeness of their circumference, till the last seems to escape from our sight. Here is an image of the different degrees of our affections. We love principally that which touches us the most nearly ; and less and less in proportion to the distance. We consider mankind with relation to us, as divided into different classes, every one of which increasing gradually, consists of greater numbers than the former : we place ourselves in the smallest, which is surrounded by others more extended, and from thence we distribute to the different orders of men which they contain, different degrees of affection, more or less strong, in proportion to their distance from us, in such a manner, as that the last has hardly any share of it. These different classes may be ranked in the following order : a wife, children, friends, relations, men of the same religion ; next
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are those of the same trade or profession as ourselves, the other classes comprehend our neighbours, fellow-citizens, and countrymen; the last, which includes all the rest, is the universal class of mankind."

1. Sir Philip Sydney, at the battle near Zutphen, displayed the most undaunted courage. He had two horses killed under him; and whilst mounting a third was wounded by a musket-shot out of the trenches, which broke the bone of his thigh. He returned about a mile and a half on horseback to the camp; and being faint with the loss of blood, and probably parched with thirst, through the heat of the weather, he called for drink. It was presently brought him; but as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant, looked up to it with wishful eyes. The gallant and generous Sydney took the bottle from his mouth, just when he was going to drink, and delivered it to the soldier, saying, "Thy necessity is yet greater than mine."

2. Queen Caroline, one day observing that her daughter the late Princess of Orange, had made one of the ladies stand a long time, while she was talking to her upon some trivial subject, indeed till she was almost ready to faint, was resolved to give her a practical reprimand for her ill behaviour, that should have more weight than verbal precept. When the Princess, therefore, came to her in the evening, as usual, to read to her, and was drawing herself a chair to sit down, the Queen said,—"No, my dear, you must not sit at present: for I intend to make you stand this evening as long as you suffered Lady — to remain to-day in the same position. She is a woman of the first quality, but had she been a nursery-maid, you should have

remembered she was a human creature as well as yourself."

3. As soon as the soldiers of the truly gallant Czar of Muscovy were masters of the town of Narva, they fell to plunder, and gave themselves up to the most enormous barbarities. The Czar ran from place to place to put a stop to the disorder and massacre. He even turned upon his own victorious but ungovernable troops, and threatened to drench his dagger in their hearts if they did not immediately desist from rapine and slaughter, and allow quarter to their vanquished foes.

4. A Chinese Emperor being told that his enemies had raised an insurrection in one of the distant provinces. "Come then, my friends," said he, "follow me, and I promise you that we shall quickly destroy them." He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "How," cries the first Minister, "is this the manner in which you fulfil your promise, your royal word was given that your enemies should be destroyed, and behold you have pardoned all, and even caressed some!" "I promised (replied the Emperor with a generous air,) to destroy my enemies, I have fulfilled my word, for see, they are enemies no longer, I have made friends of them." Let every Christian imitate so noble an example, and learn "to overcome evil with good."

JEWS.

“THE numbers, dispersion, and adherence, of the Jews, to their religion,” says Addison, “have furnished every age, and every nation of the world with the strongest arguments for the christian faith, not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all the other prophecies which tend to their own confusion. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the *bible*. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable.”

1. At a solemn deputation which was held at Venice, in the last century, between a Jew and a Christian:—the Christian strongly argued from Daniel’s Prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected, from the predictions of their prophets:—the learned Rabbi, who presided at this disputation, was so forcibly struck by the argument, that he put an end to the business, by saying,—“Let us shut up our bibles, for if we proceed in the examination of this prophecy, it will make us all become Christians.” Bp. Watson.

2. A learned Rabbi of the Jews, at Aleppo, being dangerously ill, called his friends together, and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts, and the present captivity which has continued sixteen hundred years, “the occasion of which,” said he, “is doubtless our unbelief. We have long looked

for the Messiah, and the Christians have believed in one Jesus, of our nation, who was of the seed of Abraham and David, and born in Bethlehem, and (for aught we know) may be the true Messiah, and we may have suffered this long captivity, because we have rejected him. Therefore, my advice, is, as my last words, that if the Messiah which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe that this Jesus is the Christ, and you shall have no other." Hill's 6 Sermons, 1648.

3. A person travelling some time ago in a stage coach, with a Jew, who appeared more intelligent and communicative than most he had ever met with before, conversed with him very freely about the opinions of the modern Jews. Among other things, he asked him, "In what light he viewed his expected Messiah?" To which the Jew replied with great seriousness, "*I think so highly of him that I commit my-eternal all into his hands, and depend upon him for everlasting life.*"

However dispersed and unbelieving as they are, at present, we have reason to believe from the aspect of scripture prophecy, that they shall in due time be converted to Christianity, though it do not appear that any great work has been done among them, by the recent efforts which have been made for that end. The reader perhaps need not be told, that not long since, several benevolent Ministers opened a Sunday evening lecture, in Berry Street, addressed particularly to the Jews, but it did not appear that it had any great effect upon their minds. Dr. Hunter supposes, that all attempts for the salvation of Israel, though benevolent and praise-worthy, are at present premature, and must be considered so till the fullness of the Gentiles

Gentiles shall be brought in. In the sermon, he has published on the subject, he has collected a considerable number of passages of scripture, relative to the future conversion of Abraham's descendants, and indulges the hope, that the love and kindness of believing Gentiles, may be to them the channel of divine benignity. "Hitherto, he observes, the Jews have not always had the amiable side of Christianity turned towards them. They have met with hatred, contempt, and persecution, from Christians, and in return, they have both hated us and our religion. Let us try what the meekness and gentleness of Christ will do. They lie under the displeasure of God! Ah! is that a reason why they should suffer ours also? There is something solemn and sacred about a convict, the hand of justice is upon him. Resentment is disarmed and turns to pity. Behold a whole nation of convicts, and one generation after another, in a state of punishment, blinded, and hardened. Have compassion on them—plead the cause of Christianity with them in the spirit of your divine Master—weep over them—pray for them—draw them "with the bands of a man, and with the cords of love."

INSTANCES OF IGNORANCE, PREJUDICE, PROFANITY, &c.

WHATEVER intelligence and purity man possessed in his pristine state, it is evident, that "the gold is become dim, and the most fine gold changed." The scripture does not in the least exaggerate when it declares the understanding to be enveloped in the grossest ignorance, and the heart
deceitful

deceitful above all things and desperately wicked. Perhaps in no one thing is the mind of man more dark and benighted than in respect to the fear and knowledge of that God who is the author of our existence, and the source of all our blessings. Converse with men on sublunary things, and the temporal concerns in which they are engaged, and they are all attention, life, and activity; but propose to them their duty to God, and the necessity of being concerned for their souls, and they discover the greatest stupidity, the most awful ignorance, connected with the most shocking perverseness of will. Believe in the existence of a God—they say they do, but they act as if it were their felicity not to know him, their honour not to worship him, and their interest to disobey him. If any disbelieve these assertions, let them look around, and demonstrations will be found on every side.

1. Synesius, though raised to be a Bishop in the Christian Church, still continued to be a determined Platonist, and had so far imbibed the spirit and doctrine of that school, as to declare his sentiments thus:—"As darkness is most proper and commodious for those who have weak eyes, so I hold, that *lies* and *fictions* are useful to the people, and that *truth* would be hurtful to those who are not able to bear its light and splendour." Unhappy Synesius, it is much to be feared, truth did not dart its celestial ray on thee, or such gross ignorance would not have beclouded thy mind.

2. The Rev. Mr. Cochlan, asking a lady in the neighbourhood of Norwich, "whether she knew any thing of Christ?" She answered, "Yes, Sir, I remember that I once saw his picture."

3. Lady H. being once at Tunbridge, asked a poor man's daughter, "Whether she took any thought for her soul?" The young woman answered,

ed, "I never knew that I had a soul." "Bid your mother call on me to day," replied the countess. When the old woman came, my lady said to her, "How is it that your daughter is sixteen years of age, and does not know she has a soul?" The woman answered, "In troth, my lady, I have so much care upon me to find my daughter in food and clothes for her body, that I have no time to talk to her about her soul."

4. Farmer V. once said to a Minister, "Sir, you preach about faith, and say a great deal concerning it, pray what is faith?" The Minister answered, "What is your idea of it?" He replied, "I suppose it to be the ten commandments."

5. A Mr. C. on a Minister's mentioning to him in his last sickness, the necessity of the Holy Ghost's influence, answered, "I suppose, Sir, that the Holy Ghost was a good man who lived a great while ago."

6. Lady H. once asked a Lady, "Whether she knew who it was that redeemed her?" received for answer, "Yes, madam, I know very well who it was that redeemed me, it was Pontius Pilate."

7. Francis de Malherbe, a French poet, used to say, that when the poor promised him that they would pray to God for him, "that he did not believe they could have any great interest in heaven, since they were left in such a bad condition upon earth; and that he should be better pleased if the Duke de Luyne or some other favourite had made him the same promise."

8. An old woman of seventy years of age, being enquired of by a Gospel Minister, concerning the state of her soul, and how she expected to be saved? replied, with a degree of warmth, "Not by this book, (putting her hand upon the bible, which

which lay on the table), but by my own heart and the prayer book."

9. An elderly woman having heard the doctrine of the new birth insisted on in a sermon, from the 5th of 2 Cor. 17. upon leaving the place of worship, was overheard to address herself with such apparent seriousness, in words to this effect, "Well, this cannot be true, for the wise man says, *"there is nothing new under the sun."*

10. "Several persons of sixty years, and upwards," says Mr. Doolittle, "being asked concerning the three offices of Christ," could give no other account of them than this, "That they were Father, Son, and Holy Ghost."

11. A Gentleman who had engaged a footman in his service, on telling him that "morning and evening prayers were observed in the family, he hoped that would not be any objection to him," he replied, "No, Sir, but I hope you will consider it in my wages."

12. Louis the IXth, actually stopped a priest, who after having prayed for the health of his body, was beginning to implore heaven for his future welfare, "Hold! hold!" cried he, "you have gone far enough for once. Never be tiresome in your address to God Almighty. Stop now, and pray for my *soul another time.*"

13. A certain Gentleman in France, who having feasted high on sensual gratifications, said, "Let God Almighty give me all the good things in Paris, and secure me from the monster death, and he may keep his heaven to himself and welcome."

14. Henry II. hearing Mentz, his chief city, was taken, used this blasphemous speech, "I shall never," saith he, "love God any more, that suffered a city so dear to me, to be taken from me."

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15. W. Tindall, who made the first version of the bible in English, once fell in company with a certain divine, remarkable for his learning, with whom he disputed and drove him so close, that at length the divine blasphemously cried out, "We had better be without God's laws, than the Pope's."

16. It is said, that Radbod, King of Friesland, told the Christian Missionary, that "he would rather go to hell, where he might enjoy the fellowship of his honoured ancestors, than to heaven with a parcel of poor scurvy christians." See Ch. Hist.

17. Caligula, the Roman Emperor, commanded that he should be worshipped as a god, and caused a temple to be erected for him. He built also his house in the capitol, that so he might dwell with Jupiter; but being angry that Jupiter was still preferred before him, he afterwards erected a temple in his palace, and would have had the statue of Jupiter Olympus in his form brought thither; the ship, however, which was sent for it, was broken in pieces by a thunderbolt. He used to sit in the middle of the images of the gods, and caused the most rare and costly fowls and birds to be sacrificed to him. He had also certain instruments made, whereby he imitated thunder and lightning, and when it really thundered, he used to cast stones towards heaven, saying, "Either thou shalt kill me, or I will kill thee;" with other blasphemies, which are not proper to mention in this work.

18. Xerxes having made a bridge of boats over the Hellespont, for the passage of his immense army, from Asia into Europe, a tempest arose, and destroyed it; upon which, he caused his men to give the sea three hundred stripes, and throw chains in it to bind it to its good behaviour; which office was performed, accompanied with these arrogant expressions, "Unruly water, thy Lord has ordered

ordered thee this punishment, and whether thou wilt or no he is resolved to pass over thee."

19. A certain Italian having his enemy in his power told him there was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch, in hopes of mercy did it; when the other forthwith stabbed him to the heart, saying—"That now he had a full and noble revenge, for he had killed at once both his body and soul."

20. A young gentleman applying to a modern Bishop for orders, and appearing in conversation to be an honest hearty fellow, his Lordship put to him the following plain question: "Pray, Sir, did you ever read the articles?" "Why faith, my Lord," said he, "to speak the truth I cannot say I ever did." The reply of the Right Reverend Father in God was, "So much the better, I wish I had never read them myself." I wonder what business these *two Dissenters* had in the established Church?

INDOLENCE.

"The way of the slothful," says Solomon, "is as an hedge of thorns." "There is nothing pleasant or agreeable in it, turn which way he will, he meets with a pricking thorn." "His desire, it is said killeth him." He is so very averse to labour, and yet so desirous of the fruits of it, that the disappointment is as death to him, or exposeth him to such wants as accelerate his death. Indeed the inactive state of such often proves fatal both to body and mind. The worst importunities, the most embarrassing perplexities of business, are softness and

and luxury compared with the incessant cravings of vacancy, and the unsatisfactory expedient of idleness."

1. "Pray of what did your brother die?" said the Marquis Spinola one day to Sir Horace Vere. "He died, Sir," replied he, "of having nothing to do." "Alas, Sir," said Spinola, "that is enough to kill any general of us all." Montaigne says, "We in general place idleness among the beatitudes of Heaven; it should rather, I think, be put amidst the tortures of hell." Austin calls it the burying a man alive.

2. Varus Servilius, descended of a Prætorian family, was remarkable for nothing but sloth and indolence, in which he grew old and odious, inso-much that it was commonly said by such as passed his house, *Hic Varus situs est*—Here lies Varus; thus speaking of him as a person not only dead, but buried to all intents and purposes, of rational existence.

3. "If you ask me," says Lavater, "which is the real hereditary sin of human nature, do you imagine I shall answer, pride or luxury, or ambition or egotism? No, I shall say *indolence*. He who conquers *indolence* will conquer all the rest." If we do not agree altogether with this gentleman's opinion, it shews us at least what a great evil he supposed *indolence* to be.

4. "When I visited a country neighbour of mine (says Lord Clarendon) in the morning, I always found him in bed; and when I came in the afternoon he was asleep, and to most men besides myself was denied. Once walking with him, I doubted he was melancholy, and by spending his time so much in bed, and so much alone, that there was something that troubled him, otherwise that it could not be that a man upon whom God

had poured so many blessings should be so little contented as he appeared to be. To which he answered, "that he thought himself the most happy man alive in a wife, who was all the comfort he could have in this world, that he was at so much ease in his fortune, he did not wish it greater; but he said, he would deal freely with me, and tell me, if he were melancholy (which he suspected himself of) what was the true cause of it; that he had somewhat *he knew not what to do with; his time he knew not how to spend*, which was the reason he loved his bed so much, and slept at other times which he said he found did him already no good in his health." Lord Clarendon adds, that the unhappy gentleman's melancholy daily increased with the agony of his thoughts, till he contracted those diseases which carried him off at the age of thirty-six.

How wretched must this disposition make the possessor of it! Man was made for activity, and in the present state indeed much of his happiness seems to depend on it. When this main spring therefore is broken, it injures the whole frame of the mind, and produces the greatest disorder and pain. It is a saying among the Turks, that a "busy man is troubled with one devil, but the idle man with a thousand."

INFIDELITY.

WHATEVER specious arguments infidels bring forward in support of their doctrines there is one thing which seems very prominent in their character, I mean pride. They oppose their own reason to the facts of ages, the fulfilment of prophecy,

phesy, the evidence of miracles, and the good sense of the wisest and best men who have ever lived.

"The sufficiency of human reason," says Young, "is the golden calf which these men set up to be worshipped; and in the frenzies of their extravagant devotion to it, they trample on venerable authority; strike at an oak with an osier, the doctrine of God's own planting, and the growth of ages, with the sudden, and fortuitous, shoots of imagination, abortive births of an hour. The human improvements on divine relation may be compared to the prophaning of the Holy Bible, with the figure of heathen idols, under *Antiochus Epiphanes*; or, rather to the proud *Roman Emperor*, who took the head from Jupiter's statue, and placed his own in its stead."

"Is it in words to paint you? O ye fall'n!
 Fall'n from the wings of reason, and of hope!
 Erect in stature, prone in appetite!
 Patrons of pleasure, posting into pain!
 Lovers of argument, averse to sense!
 Boasters of liberty, fast bound in chains!
 Lords of the wide creation, and the shame!
 More senseless than the irrationals you scorn!
 More base than those you rule, than those you pity,
 Far more undone! O ye most infamous
 Of beings, from superior dignity!
 Deepest in woe from means of boundless bliss!
 Ye curst by blessings infinite! Because
 Most highly favoured, most profoundly lost!
 Ye motley mass of contradiction strong!
 And are you, too convinced, your souls fly off
 In exaltation soft, and die in air,
 From the full flood of evidence against you?
 In the coarse drudgeries and sinks of sense,
 Your souls have quite worn out the make of Heaven,
 By vice new-cast, and creatures of your own:
 But tho' you can deform, you can't destroy;
 To curse, not uncreate, is all your power."

The elegant Saurin strikingly describes the folly and madness of such men: "What surprizes me, what stumbles me, what frightens me, is to see a diminutive creature, a contemptible man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that intelligence who sitteth at the helm of the world; question what he affirms, dispute what he determines, appeal from his decision, and even after God hath given evidence, reject all doctrines that are beyond his capacity. Enter into thy nothingness, mortal creature. What madness animates thee? How darest thou pretend, thou who art but a point, thou whose essence is but an atom, to measure thyself with the Supreme Being, with him whom the heaven of heavens cannot contain?"

1. Men of infidel principles are sometimes as ignorant as they are impertinent. One of this sort was making himself merry in a large company at the expence of the Scriptures, and told his companions that he could prove the prophet of the Christians (as he called Christ) mistaken even upon the most common subjects. After awakening the curiosity of the company, he thus gratified it. "Christ says that *old bottles* are not so strong as new, (alluding to Matt. ix. 17.) and therefore if new wine is put into *old bottles* it will break them; now don't every body know that old glass is just as strong as new, for whoever heard that glass was the weaker for being old?" A Clergyman in company, who had been made the butt of his wit, gently reprov'd the ignorance and folly of this witling, by asking him if he understood Greek. "Greek, Sir, no Sir; but what has Greek to do with it, a bottle is a bottle, whether it be in Greek or English, every body knows that an old bottle is just as good and as strong as a new one." "Not quite,

quite, Sir," replied the other, "if they are made of leather or skins, as the fact was; as to the bottles Christ speaks of as the Greek name imports; and indeed it is so in many countries even to this day, that people use skins by way of vessels to contain wine." On which side the laughter of the company turned is not very difficult to conceive. We may here learn that the knowledge of the original languages in which the scriptures are written, is of no small utility to a Christian Minister.

2. The settled aversion Dr. Johnson felt towards an infidel, he expressed to all ranks, and at all times without the smallest reserve. For though on common occasions he paid great deference to birth or title, yet his regard for truth and virtue never gave way to meaner considerations. "We talked of a dead wit one evening," says B. "and somebody praised him." "Let us never," said he, "praise talents so ill employed, Sir. We foul our mouths by commending such infidels." "Allow him the *lumières* at least," entreated one of the company. "I do allow him, Sir," replied Johnson, "just enough to light him to hell."

3. The late celebrated Mr. Gibbon, just before his death confessed, that "when he considered all worldly things, they were all fleeting; when he looked back they had been fleeting, and when he looked forward *all was dark and doubtful*." Surely no one can wish to be an infidel for the comfort of it!

4. Infidelity is not only shocking as to its nature, but every way injurious as to its tendency. The following instance is a confirmation of it. A servant who waited at the table of Mr. M. often hearing this subject brought forward, at last became as great an adept in these principles as his master; and being thoroughly convinced, that for

any of his misdeeds, he should have no after account to make, was resolved to profit by the doctrine, and made off with many things of value, particularly the plate. Luckily, he was so closely pursued, that he was brought back with his prey to his master's house, who examined him before some select friends. At first the man was sullen, and would answer no questions; but being urged to give a reason for his infamous behaviour, he resolutely said, "I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well, but you rascal," replied Mallet, "had you no fear of the gallows?" "Sir," said the fellow, looking sternly at his master, "what is that to you? if I had a mind to venture that, you had removed my greatest terror; why should I fear the least?"

LEARNING.

WHILE some pride themselves in their acquirements, and assume a great degree of consequence from their superiority of knowledge, there are others who, ignorant themselves, make it their business to depreciate learning; and think no respect due to, or felicity to arise from, intellectual attainments. But as ignorance is no honour, so knowledge is no disgrace to a rational creature. It is true indeed, "that many parts of what is called learning resemble the man's horse, which had but two faults; he was hard to catch, and good for nothing when he was caught." But that knowledge which has the glory of the Divine Being, our own real improvement, and the good of others for its object, should be sought by all, and will, indeed, in
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a greater or less degree, except by those miserable characters who love the darkness of error, prejudice and folly, rather than the light of truth, peace, and knowledge.

1. Bishop Beveridge, at eighteen years of age, wrote a Treatise on the Excellency and Use of the Oriental Tongues, especially the Hebrew, Chaldee, Syriac, Arabic, and Samaritan, with a Syriac Grammar.

2. Witsius made so rapid a progress in learning that, before he was fifteen years of age, he could not only speak and write the Latin language correctly, and with some degree of fluency, but also readily interpret the books of the Greek Testament, and the Orations of Isocrates, and render the Hebrew Commentaries of Samuel into Latin. At the same time, giving the etymology of the original words, and assigning the reasons of the variations of the pointing grammatically.

3. It is said of John Picus, Prince of Mirandula, that such was his genius for learning languages, that he was master of two and twenty before he had seen so many years.

4. James Crichton, known by the appellation of the admirable Crichton, born in Scotland. At the age of twenty years, he thought of improving himself by foreign travel; and having arrived at Paris, the desire of procuring the notice of its University, or the pride of making known his attainments, induced him to affix placards on the gates of its Colleges, challenging the Professors to dispute with him in all the branches of literature and the sciences, in ten languages, and either in prose or in verse. On the day appointed, three thousand auditors assembled. Fifty masters, who had laboriously prepared for the contest, proposed to him the most intricate questions, and he replied to them in
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the language they required, with the happiest propriety of expression, with an acuteness that seemed superior to every difficulty, and with an erudition which appeared to have no bounds. Four celebrated Doctors of the Church then ventured to enter into disputation with him. He obviated every objection they could urge in opposition to him; he refuted every argument they advanced. A sentiment of terror mingled itself with their admiration of him. They conceived him to be an Antichrist. This singular exhibition continued from nine in the morning till six at night, and was closed by the President of the University, who, having expressed in the strongest terms of compliment, the sense he entertained of his capacity and knowledge, advanced towards him, accompanied by four Professors, and bestowed on him a diamond ring and a purse of gold.

5. It must not, however, be understood that the study of the sciences, or the acquisition of languages, always procure the literary adventurer the happiness he desires. Joseph Scaliger perfectly understood thirteen languages, was deeply versed in almost every branch of literature, and was perhaps one of the greatest scholars that any age has produced; found so much perplexity, not in acquiring, but in communicating his knowledge, that sometimes, like Nero, he wished he had never known his letters.

LONDON.

AS London is the grand emporium of the world, and a place where there is every advantage, it is no wonder it should be the resort of all ranks of people. Its religious advantages, however, are not less

less than its political and commercial. Here the gospel is preached in all its purity, and vast multitudes flock to hear it. Here are lectures at all seasons to accommodate the people, and to leave the ignorant without excuse. Here are ministers of all denominations, and of various gifts, suited to the different sentiments, taste, and experience of hearers. Here are public meetings to inspire with ardour, and social companies to instruct and establish the mind. Here are friendly societies, and charitable institutions to excite generosity and move compassion. In this respect I look on London as superior to any city in the world, and wonder not at the partial attachment many possess to it.*

1. King James the First, willing to make a present to Dr. Donne, appointed him to wait on him at dinner the next day. His majesty being set down, before he ate any meat, said, "Dr. Donne, I have invited you to dinner, and though you sit not down with me, yet I will carve to you of a dish that I know you love. You love London well, I do, therefore, make you Dean of St. Paul's; take your meat home to your study, say grace, and much good may it do you."

2 Mr. C——, of S——n, being in company once with a neighbouring minister, who had an invitation to go from the country to a church in London, and the conversation turning upon that subject, his neighbour said to him, "Brother C——, I see my call exceeding clear to leave B—— and go to London." Mr. C—— replied, "Ah, Brother, Lon-

* Nor is London less famous for learning. "The happiness of London, says Dr. Johnson, is not to be conceived but by those who have resided in it. I will venture to say, there is more learning and science within the circumference of ten miles from where we sit, than in all the rest of the kingdom."

don is a fine place, and as it is to go there you can hear very quick, but if God had called you to go to poor Cranfield, he might have called long enough, I fear, before you would have heard him."

LYING.

THE practice of lying is so prevalent in the world; and appears under so many forms, that a firm adherence to truth in every thing is considered as a disagreeable singularity by many. Even they who are not guilty of open lies, are too often found in the shameful practice of equivocation. If a lie consist in an intention to deceive, it is to be feared it is too common among all ranks of people. Let all such remember, that lying lips are abomination to the Lord, and that he who wilfully deceives his neighbour, either by his tongue or his conduct, is obnoxious to Divine pleasure, a being to be dreaded in society, and while attempting to deceive others, he is actually imposing upon, and will eventually deceive himself.

1. The following instance of Dr. Johnson's conduct in this respect, while it reflects honour on him, will reprove many who are living in this sin. It is said of him, that he would not allow his servants to say he was not at home, if he really was, (as is too much the custom of many.) "A servant's strict regard for truth," said he, "must be weakened by such a practice. A philosopher may know that it is merely a form of denial; but few servants are such distinguishers. If I accustom a servant to tell a lie for me, have I not reason to apprehend that he will tell many more for himself."

Party-

Party-lying, says one*, is so very predominant among us at present, that a man is thought of no principle who does not propagate a certain system of lies. The coffee-houses are supported by them, the press is choaked with them, eminent authors live upon them. Half the great talkers in the nation would be struck dumb, were this fountain of discourse to be dried up.

2. When Pompey was desired not to set sail in a tempest, that would hazard his life—"It is necessary for me to sail," said he, "but it is not necessary for me to live." Every man should say to himself, with the same spirit, It is my duty to speak truth, though it is not my duty to be in an office. One of the fathers carried this point so high as to declare, "He would not tell a lie though he were sure to gain heaven by it." However extravagant such a protestation may appear, every one will own that a man may say very reasonably, "He would not tell a lie though he were sure to gain hell by it;" or, if you have a mind to soften the expression, "that he would not tell a lie to gain any temporal reward by it, when he should run the hazard of losing much more than it was possible for him to gain."

MEMORY.

AS a clear judgment and fine genius are every way valuable, so a good memory is of considerable advantage. It is the store-house of the soul, and the repository of intellectual wealth. It is the library of the mind which we carry about with us.

* Addison.

It is indeed to be lamented, that it often retains useless lumber and insignificant ideas, but it will be the business of a wise man to *lay up* in it those treasures which in due time he can *lay out* with utility. Many rules have been given for strengthening the memory, such as clear apprehension, method in what we commit to memory, frequent review, repetition, writing it in clear characters, &c. These, if attended to, no doubt will be serviceable; for the memory, like the body, is improved by exercise. Happy is he who, in addition to a cultivated understanding, possesses the powers of retention and recollection. He has a source of entertainment within himself. He can either be employed in retirement, or be useful in society. He carries his wealth with him wherever he goes, and makes use of it whenever he pleases. Some of the following instances, as well as those under precocity, may be thought by many readers apocryphal, but there does not appear to me any reason to doubt their authenticity.

1. Mr. Thomas Vincent had the whole New Testament and Psalms by heart. He took this pains, he often said, not knowing but they who took from him his pulpit, might, in time, demand his Bible also.

2. Henry de Mesmes had such a memory that he could repeat Homer from one end to the other.

3. Anthony Magliabechi, born at Florence, was distinguished by his great memory and constant attention to study. A gentleman, by way of experiment, is said to have lent him a manuscript he was going to print; and coming, some time after it was returned, with a melancholy face, pretended to have lost it, he requested Magliabechi to recollect as much as he could of it; upon which he wrote down the whole verbatim exactly as he had read it.

4. Bishop

4. Bishop Jewel had naturally a very strong memory, which he had greatly improved by art, so that he could exactly repeat whatever he wrote after once reading. While the bell was ringing, he committed to his memory a repetition sermon, and pronounced it without hesitation. He was a constant preacher; and in his own sermons, his course was to write down only the heads, and meditate upon the rest while the bell was ringing to church. So firm was his memory, that he used to say, if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, they would not put him out. John Hooper, Bishop of Gloucester, who was burnt in the reign of Queen Mary, once to try him, wrote about forty Welsh and Irish words. Mr. Jewel going a little while aside, and recollecting them in his memory, and reading them twice or thrice over, said them by heart backward and forward exactly in the same order they were set down. And another time he did the same by ten lines of Erasmus's paraphrase in English, the words of which being read sometimes confusedly without order, and at other times in order by the Lord Keeper Bacon, Mr. Jewel thinking a while on them, presently repeated them again backward and forward in their right order, and in the wrong, just as they were read to him; and he taught his tutor Mr. Parkhurst the same art.

5. John Wallis, D. D. "Dec. 22, 1669, (says he) in the dark night in bed, without pen, ink or paper, or any thing equivalent, I did by memory extract the square root of
3,0000, 0000, 0000, 0000, 0000, 0000, 0000,
which I found to be 177205, 08075, 68077, 29353,
five, and did the next day commit it to writing."

6. Jedediah Buxton, a poor illiterate English
M peasant,

peasant, who died some years ago, was remarkable for his knowledge of the relative proportions of numbers, their powers and progressive denominations. To these objects he applied the whole force of his mind, and upon these his attention was so constantly rivetted, that he frequently took no notice of external objects, and when he did, it was only with respect to their numbers. If any space of time was mentioned before him, he would soon after say, that it contained so many minutes; and if any distance, he would assign the number of hair breadths in it, even when no question was asked him by the company.

Being required to multiply 456 by 378, he gave the product, by *mental arithmetic* (for he could neither read nor write) as soon as a person in company had completed it in the common way. Being requested to work it audibly, that his method might be known, he multiplies 456 first by 5, which produced 2280; this he again multiplied by 20, and found the product 45,600, which was the multiplicand multiplied by 100; this product he again multiplied by 3, which produced 136,800 the sum of the multiplicand multiplied by 300. It remained, therefore, to multiply this by 78, which he effected by multiplying 2280 (the product of the multiplicand multiplied by 5) by 15, 5 times 15 being 75; this product being 34,200, he added to 136,800, which was the multiplicand multiplied by 300; and this produced 171,000, which was 375 times 456. To complete his operation, therefore, he multiplied 456 by 3, which produced 1368, and having added this number to 171,000, he found the product of 456, multiplied by 378 to be 172,368.

By this it appears, that Jedediah's method of arithmetic was entirely his own, and that he was
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so little acquainted with the common rules as to multiply 456 first by 5, and the product by 20, to find what sum it would produce multiplied by 100, whereas had he added two cyphers to the figures, he would have obtained the product all at once.

A person who heard of his astonishing performance, meeting with him accidentally, in order to try his calculating powers, proposed to him the following questions: Admit a field to be 423 yards long, and 383 broad, what is the area? After the figures were read to him distinctly, he gave the true product, 162,009 yards, in the space of two minutes. The same person asked him how many acres the said field measured? and in eleven minutes he replied, 33 acres, 1 rood, 35 perches, 20 yards and a quarter. He was then asked, how many barley corns would reach 8 miles. In a minute and a half he answered 1,520,640 barley corns. He was likewise asked, supposing the distance between York and London to be 204 miles, how many times will a coach wheel turn round in that space, allowing the circumference of the wheel to be 6 yards? In thirteen minutes he answered 59,840 times.

Being asked how long after the firing of one of the cannons at Retford might be heard at Haughton Park, the distance being five miles, and supposing the sound to move at the rate of 1142 feet in one second of time; he replied after about a quarter of an hour, in 23 seconds, 7 thirds, and that 46 remained. He was then asked, admit 3,584 brocoli plants are set in rows, four feet asunder, and the plants seven feet apart, in a rectangular plot of ground, how much land will these plants occupy? In near half an hour, he said 2 acres, 1 rood, 8 perches and a half.

This extraordinary man would stride over a
M 2 piece

piece of land or a field, and tell the contents of it, with as much exactness as if he had measured it by the chain. In this manner he measured the whole Lordship of Elmeton,* of some thousands of acres, belonging to Sir John Rhodes, and brought him the contents, not only in acres, roods and perches, but even in square inches.

After this he reduced them for his own amusement into square hair breadths, computing about 48 to each side of the inch, which produced such an incomprehensible number as appeared altogether astonishing.

The only objects of Jedediah's curiosity next to figures were the King and Royal Family; and his desire to see them was so strong, that in the beginning of spring 1754, he walked up to London for that purpose, but was obliged to return disappointed, as his Majesty had removed to Kensington, just as he arrived in town. He was, however, introduced to the Royal Society, whom he called the *Volk of the Siety Court*. The gentlemen who were then present asked him several questions in arithmetic, to prove his abilities, and dismissed him with a handsome gratuity.

During his residence in London, he was carried to see the tragedy of King Richard III. performed at Dury-lane playhouse; and it was expected that the novelty of every thing in this place, together with the splendour of the surrounding objects, would have fixed him in astonishment, or that his passions would in some degree have been roused by the action of the performers, even if he did not fully comprehend the dialogue. But his thoughts were otherwise employed. During the

* Elmeton, a small village near Chesterfield, was the place of his nativity.

dances his attention was engaged in reckoning the number of steps. After a fine piece of music, he declared that the innumerable sounds produced by the instruments perplexed him beyond measure. But he counted the words uttered by Mr. Garrick, in the whole course of the entertainment, and affirmed that in this he had perfectly succeeded.

Born to no fortune, and brought up to no particular profession, J. Buxton supported himself by the labour of his hands; and though his talents, had they been properly cultivated, might have qualified him for acting a distinguished part on the theatre of life, he pursued "the noiseless tenor of his way," sufficiently contented if he could gratify the wants of nature, and procure a daily subsistence for himself and family. He died in 1778, being about 70 years of age. See his Life.

PARENTAL AFFECTION.

God hath wisely and kindly implanted in the breasts of parents a most ardent principle of affection towards their children. And indeed the various vexatious trials and difficulties of a family, require more than ordinary regard to conduct it with propriety; to bear with patience whatever transpires, and to watch with constancy against every evil to which children are exposed.*

* I would here just beg leave to hint, that though affection be necessary and amiable, it should be always tempered with wisdom, or otherwise it will exceed its due bounds. Especial care should be taken that no partiality be *shewn* to one child more than another, unless there be evident reason for it. The consequences of partiality have been dreadful. See case of Joseph.

1. Agefilaut, King of Sparta, was of all mankind one of the most tender and indulgent fathers to his children. It is reported of him, that when they were little he would play with them, and divert himself and them with riding upon a stick, and that having been surprized by a friend in that action, he desired *him not to tell any body of it, till he himself was a father.*

2. Henry IV. of France would have his children call him papa or father, and not Sir, which was the new fashion introduced by Catherine de Medicis. He used frequently to join in their amusements; and one day as he was going on all-fours with the dauphin, his son, on his back, an Ambassador suddenly entered the apartment and surprized him in this attitude. The Monarch without moving from it, said to him, " Monsieur l'Ambassadeur, have you any children? " " Yes, Sire," replied he. " Very well then, I shall finish my race round my chamber."

3. It is said that when the famous Dr. Kennicott had taken orders, he came to officiate in his clerical capacity in his native town: when his father, who was parish clerk, proceeded to place the surplice on his shoulders, a struggle ensued between the modesty of the son and the honest pride of the parent, who insisted on paying that respect to his son which he had been accustomed to shew to other clergymen: to this filial obedience was obliged to submit. A circumstance is added, that his mother had often declared she should never be able to support the joy of hearing her son preach, and that on her attendance at the church for the first time, she was so overcome as to be taken out in a state of temporary insensibility.

After all we discover the greatest affection to our children, by endeavouring to form their minds
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into a virtuous and religious mould, when we tender to them suitable instruction, and above all earnestly pray for them, that they may be preserved from the snare and danger of the present world, and be taught to prepare for a better. The following will shew us an instance of spiritual affection :

4. Mr. P. Henry drew up a short form of the baptismal covenant, for the use of his children, it was this—

“ I take God the Father to be my chief good and highest end.

“ I take God the Son to be my Prince and Saviour.

“ I take God the Holy Ghost to be my sanctifier, teacher, guide and comforter.

“ I take the word of God to be my rule in all my actions ;

“ And the people of God to be my people in all conditions.

“ I do likewise devote and dedicate unto the Lord my whole self, all I am, all I have, and all I can do.

“ And this I do deliberately, sincerely, freely, and for ever.”

This he taught his children, and each of them solemnly repeated it every Lord's day evening, after they were catechised, he putting his *amen* to it, and sometimes adding, so say, and so do, and you are made for ever. He also took pains to lead them to understand it, and persuade them to a free and cheerful consent to it. When they grew up, he made them all write it over severally with their own hands, and very solemnly set their names to it, which he told them he would keep by him, and it should be produced as a testimony against them, if they should afterwards depart from God and turn from following after him.

PERSECUTION.

PERSECUTION.

PERSECUTION and intolercncy are words at which my soul recoils. Words which call up the most unpleasant ideas, which make me tremble when I consider the inexpressible depravity of the human mind, and how far it has been extended and manifested among mankind.

Of all absurdities and impieties, that of persecution for difference of opinion is the most cruel and flagrant. Nothing more unreasonable, nothing more abhorrent from the true genius of christianity.

That a man should be indifferent as to what he believes, or suppose that all doctrines are alike, this would be a mark of an ignorant and impious mind. Every man is bound to search into the will of his Creator so far as it is revealed ; to study his obligations to him, and to be earnestly concerned for the promotion of his glory in the world. But to triumph over others, to attempt to rob them of their private judgment, or to persecute them in any way because they differ from us in *thought*, is the greatest disgrace to reason, religion, and humanity. It is also as useless as it is wicked. It may make hypocrites, but not christians. Attempts have been made to establish an exact uniformity of sentiment, but all in vain ; so it must be while variety characterizes all the works material and intellectual of the Creator's hand. Racks, tortures, gibbets, fires, with all the instruments of cruelty have been applied, but the mind has risen superior to all ; yea, the very sanguinary methods made use of have, instead of repressing, supported and strengthened the cause of truth, while it has injured that of the opposers. It was a true saying of Emperor

peror Maximilian II. that, "Such Princes as tyrannize over the consciences of men, attack the throne of the Supreme Being, and frequently lose the earth by interfering too much with heaven." The spirit of persecution has been too prevalent in every age, and almost in every party; nor has free toleration been rightly understood till within these few years. The accounts given us of the ten pagan persecutions, the successive and unheard of cruelties of the church of Rome, and, alas! the two great portion of this spirit among Protestants, are enough to make humanity sicken, sigh, and expire at the thought. We, however, live in a time when this spirit begins to be treated as it should be. The dawn of truth, love and intelligence appears, and the glorious sun of religious liberty sheds his benign influence around us. May it never cease to shine, till the whole world be enlightened, and the spirit of intolerance and religious oppression be heard no more. Amen.

1. Francis I. King of France, used to declare, "that if he thought the blood in his arm was tainted with the Lutheran heresy he would have it cut off, and that he would not spare even his own children if they entertained sentiments contrary to the Catholic church."

2. Don Pedro, one of the Spanish Captains taken by Sir F. Drake, being examined before the Lords of the Privy Council, what was their design of invading us? replied, "To subdue the nation, and root it out." "And what meant you," said the Lords, "to do with the Catholics!" "To send them, good men," says he, "directly to heaven, and you heretics to hell." "For what end were your whips of cord and wire?" "To whip you heretics to death." "What would you have

have done with the young children?" "They above seven years old should have gone the way their fathers went; the rest should have lived in perpetual bondage branded in the forehead with the letter L. for Lutheran."

N. B. The instruments of torture above alluded to, as thumb screws, whips, &c. are still shewn among other curiosities in the Tower of London.

3. The history of the horrid persecution of the Protestants under Charles IX. of France, need not a place here, but one of the most horrid circumstances attending it was, that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory!!! An instance that has no parallel even in hell.

4. What a different spirit did Lewis XII. of France manifest, when he was incited to persecute the Waldenses, he returned this truly great and noble reply, "God forbid that I should persecute any for being more religious than myself."

5. The great and good Archbishop Leighton, when contemplating the successive persecutions which have taken place, used to say, "The world went mad by turns."

6. "I have," says one, "nine children, and my ambition is, to engage them to treat a spirit of intolerance as Hamilcar taught Hannibal to treat the old Roman spirit of universal dominion. The enthusiastic Carthaginian parent, going to offer a sacrifice to Jupiter for the success of an intended war, took with him his little son Hannibal, then only nine years of age, and eager to accompany his father, led him to the altar, made him lay
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his little hand on the sacrifice, and swear that he would never be in friendship with the Romans. We may satisfy this thought by transferring it to other objects; and while we sing in the church, glory to God in the highest, vow perpetual peace with all mankind, and reject all weapons, except those which are spiritual; we may, we must declare war against a spirit of intolerance, from generation to generation."

7. "The slave trade," observes a good writer,* "is a business somewhat similar to the bloody persecutions which have taken place. The principle is, indeed, different, but the act is much the same. The constant annual consumption of these poor creatures is reckoned at about 60,000. In the year 1768, the number of slaves bought on the coast of Africa was 104,100. Of these 53,100 were bought by British merchants. The number in the West-Indies has been said to be, belonging to England and France, 796,500. The Abbé Raynal states the whole number in America and the West Indies, at 1,400,000. He says, moreover, that the total importation from Africa, since the first beginning of the slave trade, is 9,000,000 of slaves." See the 17th of Bishop Porteus's Sermons, vol. 1.

"I observe," says he, "upon this horrible account, that the business of the Slave Trade alone, if we have no other national transgressions to answer for, is enough to sink all the nations in Europe, concerned in that diabolical traffic, in utter ruin and destruction. The method of obtaining them—the mode of conveying them to market—the brutality observed in disposing of them—and the treatment abundance of them meet with in

* See the Rev. D. Simpson's Key to the Prophecies.

their

their servitude—what heart, that is not incurably hardened in iniquity, but bleeds for their dishonour and their sufferings? Is there a God that judgeth the earth? Then England look to thyself! — — — — — I would say, when speaking of my fellow-creatures at large, with the excellent Fenelon, “I love my family better than myself, I love my country better than my family; but I love mankind in general better than my country.”

POVERTY.

THOUGH the blessings of life, and a competency of temporal favours be every way desirable, yet they who are in a measure deprived of them should remember that poverty in itself is no real disgrace, though considered as such by those whose minds are influenced by custom and prejudice more than truth and benevolence. It must be confessed indeed that a considerable part of mankind make themselves poor by their pride, extravagance and dissipation;* yet I believe poverty is frequently an attendant on genius and piety; since many of the most wise, able, and excellent characters have languished under the severity of comparative want.

1. Homer, poor and blind, resorted to the public places to recite his verses for a morsel of bread.

2. The illustrious Cardinal Bentivoglio, the ornament of Italy, and of literature, languished in his old age, in the most distressful poverty, and

* It was one of Cardinal Richlieu's maxims, “That an unfortunate and an imprudent person were synonymous terms.”

having

having sold his palace to satisfy his creditors, left nothing behind him but his reputation.

3. Our great Milton, as every one knows, sold his immortal work for 10*l.* to a bookseller, being too poor to undertake the printing it on his own account.

4. It is said of Samuel Boyse, whose Poem on Creation ranks high in the scale of poetic excellence, was absolutely famished to death; and was found dead in a garret, with a blanket thrown over his shoulder, and fastened by a skewer, with a pen in his hand. He was buried by the parish.

5. Louis De Boissi, a celebrated French writer, and incontestibly one of the first geniuses France ever produced, wanted bread. While all France was ringing with plaudits on his uncommon talents, he was languishing at home with a wife and child under the pressures of the extremest poverty, yea, to such a degree, that he at last sunk into despondency, and absolutely gave himself, wife and child up to be starved in a solitary apartment, and would actually have been so, had it not been for a friend who found them in that miserable state, where they had been for two or three days without bread.

6. Otway, a poet of the first class, is said to have died in want, or, as related by one of his biographers, by swallowing, after a long fast, a piece of bread, which charity had supplied. He went out, as is reported, almost naked in the rage of hunger, and finding a gentleman in a neighbouring coffee-house, asked him for a shilling. The gentleman gave him a guinea, and Otway going away, bought a roll, and was choaked with the first mouthful. "All this," says Dr. Johnson, "I hope is not true;" but observes, "that indigence and its concomitants, sorrow and despondency, pressed hard upon him, has never been denied,

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whatever

whatever immediate cause might bring him to the grave."

7. The famous Dr. Goldsmith was so poor, that he travelled on foot most part of his tour on the Continent; when he approached any peasant's house, he played on the German flute, which sometimes procured him a lodging and subsistence for the next day.

8. The great Dr. Johnson, for some time after he had reared his fame on an adamant base, and was flattered by the great, and listened to by the learned, was not able to emerge from poverty and dependence. It is upon record that he was arrested for a paltry debt of five guineas, and was obliged to his friend Mr. S. Richardson for emancipation.

To these we might add a long list of men eminent for their piety, and singular for their zeal to promote the good of mankind; yea, the illustrious Apostles and the Lord Jesus Christ himself were poor. Though our Saviour was a King possessed of all possible glory and intelligence in himself, yet while here we find "instead of a crown of gold he had a crown of thorns; for a sceptre, a reed put in his hand in derision; for a throne, a cross; instead of palaces, not a place to lay his head in; instead of sumptuous feasts to others, oftentimes hungry and thirsty himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute without working a miracle; and the preferment offered them was to give each of them his cross to bear. In all things the reverse of worldly greatness from first to last; a manger for a cradle at his birth; not a place to lay his head sometimes in his life, nor a grave of his own at his death."*

* Maclaurn's Ser. 6 Gal. 14 ver.

PRAYER.

PRAYER.

"WHAT," says Hervey, "can be so truly becoming a *dependent state* as to pay our adoring homage to the author of all perfection; and profess our devoted allegiance to the Supreme Almighty Governor of the universe? Can there be a more sublime pleasure than to dwell in fixed contemplation on the beauties of the eternal mind? Can there be a more *advantageous employ* than to present our requests to the Father of mercies." "Men (said our gracious Saviour) ought always to pray and not to faint."

1. A poor man once came to a Minister, and said, "Master C—r what will become of me? I work hard and fare hard, and yet I cannot thrive." Mr. C—r answered, "Still you want one thing, I will tell you what you shall do—work hard, and pray hard, and I will warrant you shall thrive."

2. The old Duke of Bedford used to say, "I consider the prayers of God's Ministers and People, as the best walls round my house."

3. The great Dr. Boerhaave acknowledged, that an hour spent every morning in private prayer and meditation, gave him spirit and vigour for the business of the day, and kept his temper active, patient and calm.

4. It is said of Colonel Gardiner, that he had always his two hours with God in a morning. If his regiment were to march at four, he would be up at two. Alas, we have few officers who think it their duty or honour to learn to pray.

5. For authors to implore the blessing of the Divine Being on their writings, is considered as a species of enthusiasm by many, yet we find that

Dr. Johnson, who was never considered as an enthusiast, making use of the following prayer on the occasion of his writing one of his most celebrated publications,—“Almighty God, the giver of all good things, without whose help all labour is ineffectual, and without whose grace all wisdom is folly; grant, I beseech thee, that in this undertaking, thy Holy Spirit may not be withheld from me, but that I promote thy glory, and the salvation of myself and others; grant this, O Lord, for the sake of thy Son Jesus Christ. Amen.”

6. Dr. Doddridge used frequently to observe, that he never advanced well in human learning without prayer, and that he always made the most proficiency in his studies when he prayed with the greatest fervency.

7. It is related of Horshead, professor of medicine, that he joined devotion with the knowledge and practice of physic. He carefully prayed to God to bless his prescription, and published a form of prayer upon this subject.

8. God, says Dr. Watts, expects to be acknowledged in the common affairs of life, and he does as certainly expect it in the superior operations of the mind, and in the search of knowledge and truth. The very Great Heathens, by the light of reason, were taught to say, *Ex Διὸς ἀρχαῖς γενέσθαι*, and the Latins, “A Jove Principium Mutæ.” In works of learning they thought it necessary to begin with God. Bishop Saunderson says, that study without prayer is atheism, as well as, that prayer without study is presumption. And we are still more abundantly encouraged by the testimony of those who have acknowledged from their own experience, that sincere prayer was no hindrance to their studies: they have gotten more knowledge
sometimes

sometimes upon their knees, than by their labour in perusing a variety of authors, and they have left this observation for such as follow. Bene orâsse est bene studuisse. Praying is the best studying.

9. Though the following instance of the praying Ince has often been read, and perhaps as often told, yet, as there *may* be some into whose hands this work may fall, who have never read or heard it, we shall here insert it. Not long after the year 1662, Mr. Grove, a gentleman of great opulence, whose seat was near Birdbush, upon his wife's lying dangerously ill, sent to his parish minister to pray with her. When the messenger came, he was just going out with the hounds, and sent word he would come when the hunt was over. At Mr. Grove's expressing much resentment against the minister, for choosing rather to follow his diversions than attend his wife under the circumstances which she then lay, one of the servants said, "Sir, our shepherd, if you will send for him, can pray very well, we have often heard him at prayer in the field." Upon this he was immediately sent for; and Mr. Grove asking him "whether he ever did or could pray?" The shepherd fixed his eyes upon him, and with peculiar seriousness in his countenance, replied, "God forbid, Sir, I should live one day without prayer." Hereupon he was desired to pray with the sick lady, which he did so pertinently to her case, with such fluency and fervency of devotion, as greatly to astonish the husband and all present. When they arose from their knees, the gentleman addressed him to this effect: "Your language and manner discover you to be a very different person from what your present appearance indicates. I conjure you to inform me, who and what you are, and what were your views and situation in life before you came into my service."

vice." Whereupon he told him, "he was one of the ministers who had been lately ejected from the church, and, that having nothing of his own left, he was content for a livelihood to submit to the honest and peaceful employment of tending sheep." Upon hearing this, Mr. Grove said, "Then you shall be my shepherd," and immediately erected a Meeting-house on his own estate, in which Mr. Ince preached and gathered a congregation of dissenters.

10. While it is our duty personally to dedicate ourselves to God, our families also should not be neglected. But, alas! how much degenerated are we in this respect. "In the days of our fathers," says good Bishop Burnet, "when a person came early to the door of his neighbour, and desired to speak with the master of the house, it was as common a thing for the servants to tell him with freedom, "my master is at prayer," as it is now to say, "my master is not up."

The following instance may teach us that family devotion may be attended to, even by those who are in dignified and public situations. Sir Thomas Abney kept up regular prayer in his family, during all the time he was Lord Mayor of London; and in the evening of the day he entered on his office, he without any notice withdrew from the public assembly at Guildhall after supper, went to his house, there performed family worship, and then returned to the company.

PRECOCITY OF GENIUS.

WHILE the constant labours and extensive researches of eminent men deserve our praise, he premature

premature development of genius excite both our admiration and astonishment. To see juvenile years graced with all the beauties of science and learning, strikes our mind as a singular phænomenon. Such phænomena however have appeared, though to account for their extraordinary talents perhaps is not so easy. Whether all human souls be equal, so that their powers are only expanded or restrained according to corporeal organization, or whether they are different in their own nature, may perhaps be a matter of much controversy. It is evident, however, that what has cost many the labours of years, have been almost the first thoughts of others possessed of an early and fruitful genius. A few instances are here selected, which will perhaps afford some degree of entertainment to the reader.

1. Blaise Pascal, one of the sublimest geniuses the world ever produced, was born at Clermont in Auvergne, in 1623. He never had any preceptor but his father. So great a turn had he for the mathematics, that he learned, or rather invented geometry, when but twelve years old; for his father was unwilling to initiate him in that science early, for fear of its diverting him from the study of the languages. At sixteen he composed a curious mathematical piece. About nineteen he invented his machine of arithmetic, which has been much admired by the learned. He afterwards employed himself assiduously in making experiments according to the new philosophy, and particularly improved upon those of Foricellius. At the age of twenty-four his mind took a different turn; for, all at once, he became as great a devotee as any age has ever produced, and gave himself up entirely to prayer and mortification.

2. Christian Henry Heinecken, was born at Lubeck, Feb. 6, 1721, and died there, June 27,

1725.

1725, after having displayed the most amazing proofs of intellectual powers. He could talk at ten months old, and scarcely had completed his first year of life, when he already knew and recited the principal facts contained in the five books of Moses, with a number of verses on the creation; at thirteen months he knew the history of the Old Testament, and the New at fourteen; in his thirtieth month, the history of the nations of antiquity, geography, anatomy, the use of maps, and nearly 8000 Latin words. Before the end of his third year, he was well acquainted with the history of Denmark, and the genealogy of the crowned heads of Europe; in his fourth year he had learned the doctrines of divinity, with their proofs from the Bible; ecclesiastical history; the institutes; 200 hymns, with their tunes; 80 psalms; entire chapters of the Old and New Testament; 1500 verses and sentences, from ancient Latin classics; almost the whole *Orbis Pictus* of Comenius, whence he had derived all his knowledge of the Latin language: arithmetic; the history of the European empires and kingdoms; could point out in the maps whatever place he was asked for, or passed by in his journies; and recite all the ancient and modern historical anecdotes relating to it. His stupendous memory caught and retained every word he was told: his ever active imagination used, whatever he saw or heard, instantly to apply some examples or sentences from the Bible, geography, profane or ecclesiastical history, the *Orbis Pictus*, or from ancient classics. At the Court of Denmark, he delivered twelve speeches without once faltering; and underwent public examinations on a variety of subjects, especially the history of Denmark. He spoke German, Latin, French, and low Dutch, and was exceedingly good natured and well

well behaved, but of a most tender and delicate bodily constitution; never ate any solid food, but chiefly subsisted on nurses' milk, not being weaned till within a very few months of his death, at which time he was not quite four years old. There is a Dissertation on this child, published by M. Martini at Lubeck, in 1730, where the author attempts to assign the natural causes for the astonishing capacity of this great man in embryo, who was just shewn to the world and snatched away.

3. John Lewis Candiac, a premature genius, born at Candiac, in the diocese of Nismes in France, in 1719. In the cradle he distinguished his letters; at thirteen months he knew them perfectly; at three years of age he read Latin, either printed or in manuscript: at four, he translated from that tongue; at six, he read Greek and Hebrew; was master of the principles of arithmetic, history, geography, heraldry, and the science of medals; and had read the best authors on almost every branch of literature. He died of a complication of disorders, at Paris, 1726.

4. John Philip Baratiere, was a most extraordinary instance of the early and rapid exertion of mental faculties. This surprising genius was the son of Francis Baratiere, minister of the French Church at Schwoback, near Nuremberg, where he was born January 10, 1721. The French was his mother-tongue, with some words of high Dutch; and, by means of his father's insensibly talking Latin to him, it became as familiar to him as the rest; so that, without knowing the rules of grammar, he at four years of age talked French to his mother, Latin to his father, and high Dutch to the maid and neighbouring children, without mixing or confounding the respective languages. About the middle of his fifth year he acquired Greek in
like

like manner ; so that in fifteen months he perfectly understood all the Greek books in the Old and New Testament, which he translated into Latin. When five years and eight months old, he entered upon Hebrew ; and in three years more was so expert in the Hebrew Text, that, from a bible, without points, he could give the sense of the original in Latin or French, or translate extempore the Latin or French versions into Hebrew. He composed a dictionary of rare and difficult Hebrew words ; and about his tenth year, amused himself for twelve months with the rabbinical writers. With these he intermixed a knowledge of the Chaldaic, Syriac, and Arabic ; and acquired a taste for divinity and ecclesiastical antiquity, by studying the Greek fathers of the first four ages of the church. In the midst of these occupations, a pair of globes coming into his possession, he could in eight or ten days resolve all the problems on them ; and in January 1735, he devised his project for the discovery of the longitude, which he communicated to the Royal Society of London, and the Royal Academy of Sciences at Berlin. In June 1731, he was matriculated in the University of Altorf ; and, at the close of 1732, he was presented by his father at the meeting of the Reformed Churches of the circle of Franconia ; who, astonished at his wonderful talents, admitted him to assist in the deliberations of the Synod ; and, to preserve the memory of so singular an event, it was registered in their acts. In 1734, the Margrave of Brandenburg Anspach granted this young scholar a pension of fifty florins ; and his father receiving a call to the French church at Stetin, in Pomerania, young Baratiere was, on the journey, admitted Master of Arts. At Berlin he was honoured with several conversations with the King of Prussia, and was received into the Royal

Royal Academy. Towards the close of his life he acquired a considerable taste for medals, inscriptions, and antiquities; metaphysical enquiries, and experimental philosophy. He wrote several essays and dissertations; made astronomical remarks, and laborious calculations; took great pains towards a history of the heresies of the anti-trinitarians, and of the thirty years war in Germany: his last publication, which appeared in 1740, was, on the Succession of the Bishops of Rome. The final work he engaged in, and for which he had gathered large materials, was *Inquiries concerning the Egyptian Antiquities*. But the substance of this blazing meteor was now almost exhausted; he was always weak and sickly, and died October the 5th, 1740, aged nineteen years, eight months and sixteen days.

So true is it that "premature genius too rarely enjoys a long career. The acceleration of nature in the mental powers seem to hurry the progress of the animal œconomy, and to anticipate the regular close of temporal existence." Baratiere published eleven different pieces, and left 26 manuscripts on various subjects, the contents of which may be seen in his *Life*, written by M. Formey, Professor of Philosophy at Berlin.

5. John Smeaton, born near Leeds, in 1724, was an eminent civil engineer. The strength of his understanding, and the originality of his genius, appeared at an early age; his playthings were not the playthings of children, but the tools which men employ; and, he appeared to have greater entertainment in seeing the men in the neighbourhood work, and in asking them questions, than in any thing else. One day he was seen (to the distress of his friends) on the top of his father's barn, fixing up something like a windmill; another time he attended

attended some men fixing a pump at a neighbouring village, and observing them cut off a piece of bored pipe, he was so lucky as to procure it, and he actually made with it a working pump that raised water. This happened while he was in petticoats, and most likely before he attained his sixth year.

PREACHING.

“THE history of the pulpit,” says one, “is curious and entertaining. It has spoken all languages and in all sorts of style. It has partaken of all the customs of the schools, the theatres, and the courts of all the countries, where it has been erected. It has been a seat of wisdom, and a sink of nonsense. It has been filled by the best and the worst of men. It has proved in some hands a trumpet of sedition, and in others a source of peace and consolation: but on a fair balance, collected from authentic history, there would appear no proportion between the benefits and the mischiefs which mankind have derived from it; so much do the advantages of it preponderate! In a word, evangelical preaching has been, and yet continues to be reputed foolishness; but real wisdom, a wisdom and a power by which it pleaseth God to save the souls of men.”

1. The judicious Bishop Burnet, prescribed a way to stop the progress of the puritan Ministers, when complained against by some of the Clergy, for breaking into and preaching in their parochial charges. “Out-live, out-labour, out preach them,” said his Lordship.

2. Mr. O——, on being told that he had not talents

talents for preaching, made answer, "I preach the *good* gospel, if I am not a *good* gospel preacher."

3. Dr. Manton, having to preach before the Lord Mayor, the Court of Aldermen, &c. at St. Paul's; the Doctor chose a subject in which he had an opportunity of displaying his judgment and learning. He was heard with admiration and applause by the more intelligent part of the audience. But as he was returning from dinner with the Lord Mayor in the evening, a poor man following him, pulled him by the sleeve of his gown, and asked him, "If he were the gentleman that preached before the Lord Mayor?" He replied, "he was." "Sir," says he, "I came with hopes of getting some good for my soul, but I was greatly disappointed, for I could not understand a great deal of what you said, you were quite above me." "Friend, if I did not give you a sermon, you have given me one, and by the grace of God I will never play the fool to preach before my Lord Mayor in such a manner again."

4. Perhaps those sermons have the best effect which make our hearers out of love with themselves. When Father Massillon had preached his first advent at Versailles, Louis XIV. said these remarkable words to him, "Father, I have heard many fine orators in my Chapel, and have been much pleased with them; but as for you, always when I have heard you, I have been very much displeased with myself."

5. It appears from a little account book wherein Mr. Whitfield minuted the times and places of his ministerial labours, that he preached upwards of eighteen thousand sermons from the æra of his ordination, to that of his death.

6. Dr. Barrow was Chaplain to King Charles II. His Majesty used often to converse with him, and

in his humorous way to call him, "An unfair preacher," because he exhausted every subject, and left no room for others to come after him. His Sermon on the Duty and Reward of Bounty to the Poor, took him up three hours and a half in preaching.

7. It is related of Dr. Guise, that he lost his eye sight whilst he was in prayer before sermon. —Having finished prayer, he was consequently forced to preach without notes. As he was led out of the meeting after service was over, he could not help lamenting his sudden and total blindness. A good old gentlewoman, who heard him deplore his loss, answered him, "God be praised that your sight is gone, I never heard you preach so powerful a sermon in my life. Now we shall have no more notes; I wish, for my own part, that the Lord had taken away your eye sight twenty years ago; for your ministry would have been more useful by twenty degrees."

8. As collections are sometimes necessary to be made for charitable purposes, and the support of the gospel, it devolves upon ministers more particularly to say something to excite the generosity of the auditory. Dr. Gill, it is said, preaching a charity sermon some years since, concluded thus, "Here are at present, I doubt not, persons of divided sentiments, some believing in free-will, and some in free-grace. Those of you, who are free-willers, and merit mongers, will give to this collection of course, for the sake of what you suppose you will get by it. Those of you, on the other hand, who expect salvation by grace alone, will contribute to the present charity out of love and gratitude to God. So between free-will and free grace, I hope we shall have a good collection." Though there be nothing perhaps reprehensible in the above, yet
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it were to be wished that *some* who undertake to plead the cause of charity and the gospel, would do it with less effrontery, and not insult the understanding and feelings of the people as is too much the case.

9. "I never preached a sermon," says the excellent Mr. Shepherd, "which did not cost me prayers and strong cries with tears in the composing of it. I never preached the sermon, of which I had not first got good to my own soul. I never went up to the pulpit, but as if going up to give account to God of my conduct."

10. King Charles I. was very much attached to Dr. Saunderson, as a casuistical preacher. His Majesty appointed him one of his chaplains, and proposed several cases of conscience to him, and received so great satisfaction from his answers, that at the end of his month's attendance, he told him, "That he would wait with impatience during the intervening eleven months, as he was resolved to be more intimately acquainted with him, when it would be again his turn to officiate." The King regularly attended his sermons, and was wont to say, that, "He carried his ears to hear other preachers, but his conscience to hear Mr. Saunderson."

MISTAKES AND SINGULARITIES OF PREACHERS.

1. A certain preacher having lost his fortune in the South Sea Scheme, 1719, and having occasion to mention the deliverance of the Israelites from Egypt, told his audience, that Pharaoh and all his host were all drowned in the South Sea. The

less a Minister interferes with the cares of this world the better. The better both as to his personal happiness and public ministrations.

2. The following instance shews how *low* preaching ran in the 16th century. Mr. Tavernour, of Water Eaton, in Oxfordshire, high sheriff of the county, came, it is said, in pure charity, not out of ostentation, and gave the scholars a sermon in St. Mary's Church, with his gold chain about his neck, and his sword by his side, and accosted them thus, "Arriving at the mount of St. Mary's, in the stoney stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation." Was there ever such an assemblage of images!

3. Dr. Sacheverell, in one of his speeches or sermons, made use of the following simile, "They concur like parallel lines, meeting in one common centre." The Doctor one would think must have been a sorry mathematician.

4. A Mr. Swinton, Chaplain of the goal at Oxford, and also a frequent preacher before the universities, was a learned man, but often thoughtless and absent. He once preached the condemnation sermon on repentance, before the convicts on the preceding day of their execution. In the close he told his audience, that he should give them the remainder of what he had to say on the subject, the next Lord's Day. A Doctor of Divinity, and a plain matter of fact man, by way of offering an apology for Mr. S—— gravely remarked, "that he had probably preached the same sermon before the University." "Yes, Sir," said Dr. Johnson, "but the University were not to be hanged the next morning."

5. Sprat,

5. Sprat, the poet, and Burnet were old rivals. On some public occasion, they both preached before the House of Commons. There prevailed at that time (the last century) an indecent custom. When the preacher touched any favourite topic in a manner that delighted his auditory, their approbation was expressed by a loud hum, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation hummed so loud and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief! When Sprat preached, he likewise was honoured with the like animating hum; but he stretched out his hand to the congregation, and cried, "Peace, peace, I pray you peace."

6. This humming practice brings to mind the custom prevalent in the 4th century. The preacher then promoted, yea sometimes exhorted their hearers as at stage plays to testify their applause by shouting or clapping their hands. Such practices must have been very indecorous and ill-suited both to the place, persons and subjects. Happy for us such customs have sunk into oblivion.

The list of anecdotes under this article might have been greatly enlarged, but it would perhaps be loss of time to enumerate every thing which ignorance or mistake have been the parent of.



ANECDOTES OF THOSE WHO READ THEIR SERMONS.

"IT requires," says one, "a degree of courtesy to call this preaching, and seems to need no gifts but teeth and tongue, and hardly these, as many

many persons perform it. Bishop Wilkins observes, that "It will not be convenient for one that is a constant preacher to pen all his discourses, or to tie himself to phrases; when we have the matter and notion well digested, the expressions of it will easily follow." "By a slavish confinement to paper, and disuse of memory," says another,* "a Minister quite unqualifies himself to preach on any accidental occasion. He would do it if he had his notes; but neither the time, the nature of the occasion, nor even decency, will permit him to have them; and therefore loses that opportunity of serving the Lord. Yea, what if any disorder should affect his eyes in youth or old age? Will he preach Christ without his eyes, or at least without a pair of glasses? No; he will no longer draw a sickle in the harvest, though the Lord of the harvest should not deprive him of life, reason, tongue, or strength of body, but quit the field like a lazy coward, before he is called from it. Yea, farther, he is, on his ordinary occasions, equally liable to be useless. What, if by some unforeseen accident, he happened to drop his notes, between his chamber and his church, or by forgetfulness leave them behind him? The misfortune would not only render him no minister for that week, but the very notion of his disappointment, occasioned by a culpable practice, should provoke the grief of some, and the mirth of others."

1. Mr. Heard having heard Dr. M—— preach, the Doctor afterwards asked him, how he liked his Sermon? "Like it," said Mr. H. "why, Sir, I have liked it and admired it these twenty years." The Doctor stared. "Upon that shelf," added Mr. H. "you will find it verbatim. Mr. Boehm

* See Reading no Preaching.

was an excellent preacher!" Mr. H. was a bookseller; and booksellers are sometimes dangerous hearers, when a preacher deals in borrowed sermons."

2. Three several clergymen, on three successive Sundays, delivered the very same Discourse on "Fall not out by the way," in the same church, and to the same congregation, not far from one of our Universities.

3. A late Minister of ——— read a Discourse in his church, intended to excite his congregation to gratitude for an interval of fine weather, whilst at the very interval of reading it, the rain descended in torrents from the bursting clouds, with a violence sufficient to shew the folly of being tied to notes.

4. They who read sermons composed by others, are very often led into mistakes. A German Divine says, "One of these retailers of small ware, having picked up an homily, composed some years before, when the plague was raging in the country, preached it to his congregation on the Lord's Day. Toward the close, having sharply reprov'd vice, he added, *for these vices it is, that God has visited you and your families with that cruel scourge the plague, which is now spreading every where in this town.*" At his uttering these words, the people were all so thunderstruck, that the chief Magistrate was obliged to go to the pulpit and to ask him, "*For God's sake, Sir, pardon the interruption, and inform me, where the plague is, that I may instantly endeavour to prevent its farther spreading.*" "*The plague, Sir,*" replied the preacher, "*I know nothing about the plague. Whether it is in the town or not, it is in my homily.*"

5. A minister not far from London, one day went to his place of worship, and happened by neglect
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to leave his notes on his closet table. A servant who did not affect his master's *reading method*, fumbled them among some rubbish in a corner of the room and went his way. The minister missing his sermon, whispered the pew-opener to fetch it while he was praying: the man went, and searched for a full hour, but could not find it; the minister prayed all the time, with the avocation of some longing glances at the door for the pew-opener; when he prayed himself out of breath, and the people out of patience, he sat down wearied. At length the man appeared, but no sermon: after some minutes painful reflection, he rose up, and plainly told the congregation that the sermon was lost, and therefore they were to have none that day; but withal promised, if the sermon should be found, that he would cause it to be printed for their instruction, and never preach by notes again."

FAITHFULNESS, FAITHFUL PREACHERS.

IT becomes all who are called to the sacred office of the ministry, to be faithful in the discharge of that work committed to them. Nor is there any thing in this abhorrent from decency and respect, on the contrary, faithfulness to a people is the highest mark of concern for them.

1. The Bishop of Durham once requiring the famous Mr. Gilpin, upon his canonical obedience, to preach a visitation sermon, he found himself obliged to comply; though without any previous notice, and after the clergy were assembled. This prelate was a well-meaning but weak man, and wholly in the hands of his Chancellor. Mr. Gilpin

pin thought this no unfavourable opportunity to open his Lordship's eyes, and induce him to exert himself, where there was so great a reason for it; for private information had often been given him without success. Mr. Gilpin was now resolved therefore to venture upon a public application. In this spirit, before he concluded his sermon, turning towards the Bishop, he addressed him thus:—"My discourse now, Reverend Father, must be directed to you. God hath exalted you to be Bishop of this diocese, and requireth an account of your government thereof. A reformation of all those matters which are amiss in the church is expected at your hands. And now, lest perhaps while it is apparent that so many enormities are committed every where, your Lordship should make answer, that you had no notice of them given you, and that these things never came to your knowledge," [for this, it seems, was the Bishop's common apology to all complainants] "behold I bring these things to your knowledge this day. Say not then, that these crimes have been committed by the fault of others, without your knowledge; for, whatever either yourself should do in person, or suffer by your connivance to be done of others, is wholly your own. Therefore, in the presence of God, his angels and men, I pronounce you to be the author of all these evils; yea, and in that strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means; and all these men shall bear witness thereof who have heard me speak unto you this day." This freedom alarmed every one; the Bishop, they said, had now got that advantage over him, that had been long sought for. But when Mr. Gilpin, before he went home, went to pay his compliments to his Lordship—"Sir," said the Bishop,

shop, "I purpose to wait upon you home myself." This he accordingly did, and as soon as Mr. Gilpin had carried him into a parlour, the Bishop turned suddenly round, and seizing him eagerly by the hand, "Father Gilpin," says he, "I acknowledge you are fitter to be Bishop of Durham, than I am to be parson of this church of your's. I ask forgiveness of past injuries. Forgive me, father, I know you have enemies, but while I live Bishop of Durham, be secure; none of them shall cause you any farther trouble." Thus, "he that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue."

2. Knox, the Scotch reformer, said, "there was nothing in the pleasant face of a lady to affray him, assured the Queen of Scots, that if there were any spark of the spirit of God, yea, of honesty or wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her courts were diabolical crimes, evidences of impiety or insanity."

3. Dr. Hugh Latimer, one of the primitive reformers, was raised to the Bishopric of Worcester, in the reign of Henry VIII. It was the custom of those times for each of the Bishops to make presents to the King on new year's day. Bishop Latimer went with the rest of his brethren to make the usual offering; but, instead of a purse of gold, he presented the king with a new Testament, in which was a leaf doubled down to this passage,—
"Whoremongers and adulterers God will judge."

4. Bishop Burnet is said to have remonstrated with King Charles II. in the following manner: "The only means of extricating yourself from the troubles which surround you, is to remove the croud of giddy and guilty creatures that flutter about your court, for nothing hath so much tend-
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ed to alienate the affections of your subjects, after the great loyalty and deliverances you have experienced, as the scandalous reports of your life and conversation, which, if you persist in, divine vengeance will pursue you in this life, and render you for ever miserable in that which is to come."—An address of a similar kind to the same Monarch is to be found in the dedication of Barclay's Apology for the Quakers.

ENCOURAGEMENT TO PREACHERS:

HE who is desirous of doing good, and, for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness, if he do not find his labours attended with some degree of success. It is not sufficient that he prays, studies, and labours, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work, despair. Who can tell what the *net* contains, while it is under water? Who can know the extent of his usefulness while in the present state? Let not any suppose he is useless, because *he himself* has not evidence of it. It is not always proper for ministers to know how far they have been successful. What God sees necessary for encouragement we may expect, but for more than this we must wait with patience until that day, when the whole will be unfolded. In the mean time, ignorance of the event of our exertions must not produce indifference and laxity in them. The two following anecdotes may afford encouragement to ministers:

1. A Minister of the Gospel was, about thirty years ago, called to the important work of preaching

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ing to his fellow sinners the unsearchable riches of Christ ; but being extremely diffident of his abilities, and having preached for several years, seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared, that he could not preach even that same evening. They represented the disappointment it must be to a large congregation who were assembling together, as no other minister could possibly be procured then to supply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of scripture; she said she could not account for it, but she could not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was? she said she could not tell where it was, but the words were these : " Then I said, I will speak no more in his name, but his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay." This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening, he experienced much liberty and has continued ever since with wonderful success and comfort.

N. B. The good woman has often protested since, that she knew nothing of the minister's intention, or the debate about his preaching.

2. A Mr. Moston, in his younger years, when he was assistant to another minister; some good people, in his hearing, speaking of their conversion, and ascribing it under God to that minister's preaching, he seemed cast down, as if he were of no use. A sensible countryman who was by, who had a particular value for his ministry, made this observation for his encouragement. "An ordinary workman may hew down timber, but it must be an accomplished artist that shall frame it for the building." Mr. Moston thereupon rose up, and cheerfully replied, "If I am of any use I am satisfied."

USEFUL PREACHERS.

HOWEVER pleasant the acquisition of knowledge may be to Ministers of the Gospel, they must remember that they are not called perpetually to "breathe the air of the study, and tread the dust of the schools," but to be laborious and active in the communication of truth to others. They are not to be as "sullen lamps, enlightening only themselves;" but as conspicuous suns, enlightening and animating all around them. He is the best minister, who joins with a pious mind, a benevolent and useful life.

1. In the first year of Dr. Cotton Mather's ministry, he had reason to believe he was made the instrument of converting at least thirty souls. It was constantly one of his first thoughts in a morning, "What good may I do to-day." He resolved this general question into many particulars. His question for the Lord's day morning, constantly was—"What shall I do, as a pastor of a church, for the good of the flock under my charge?" His question for Monday morning was, "What

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shall I do for the good of my own family?" in which he considered himself as an husband, a father, and a master. For Tuesday mornings,— "What good shall I do for relations abroad?— Sometimes he changed this meditation for another, "What good shall I do to my enemies?" For it was his laudable ambition to be able to say, he did not know of any person in the world who had done him any ill office, but he had done him a good one for it. His question for Wednesday morning was, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?" His question for Thursday morning was, "What good may I do to the several societies to which I am related?" The question for Friday morning was, "What special objects of compassion, and subjects of affliction, may I take under my particular care, and what shall I do for them?" And his Saturday morning question, relating more immediately to himself, was, "What more have I to do for the interest of God in my own heart and life?"

2. The Rev. Mr. B. had nine children; two departed in their infancy; a son of 22, and a daughter of 30, died triumphantly in the faith of Christ; both of whom, with his surviving son and four daughters, he had the inexpressible pleasure of admitting into the communion of his church, every one of them, being the fruit of his own ministry.

3. The Rev. Mr. Berridge is said, in one year, to have been visited by a thousand different persons under serious impressions; and it has been computed, that under his own and the joint ministry of Mr. Hicks, about four thousand were awakened to a concern for their souls in the space of twelve months. Incredible as this may appear, it comes

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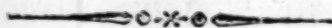
authenticated through a channel so respectable, that it would be illiberal to disbelieve it.

4. Virulent as the attacks have been on the character and principles of Messrs. Whitefield, Wesley, and others, few men have done more good; and if they did not study the art of men pleasing, and make an idol of *constant regularity*, or *rigid formality*, it must be owned that *their method* was not the least unsuccessful. Dr. Johnson, whom no one will accuse of methodism, thus observed to a friend of his who was talking of the success of the Methodists. "It is owing," said he, "to their expressing themselves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is suited to their congregations; a practice for which they will be praised by men of sense. To insist against drunkenness as a crime, because it debases reason, the noblest faculty of man, would be of no service to the common people; but to tell them they may die in a fit of drunkenness, and shew them how dreadful that would be, cannot fail to make a deep impression on them. When your Scotch clergy give up their homely manner, religion will soon decay in that country."

With the following description of a true preacher, we will conclude this article.

"Having imbibed the meek and lowly spirit of his Master, he will not be ambitious of saying *fine* things to win applause, but of saying *useful* things to win souls—Such a preacher will not come into the pulpit as an actor comes upon the stage, to personate a feigned character, and forget his real one, to utter sentiments or represent passions not his own. No, the man and the preacher are in this case one and the same. When he is in the

pulpit, the man appears as well as the preacher; when he is out of it, the preacher appears as well as the man. In the pulpit, he is the man, wound up to an higher tone, the man seen in the more solemn light of a serious character; out of it he is the preacher unbent, the preacher seen in the softer light of ordinary humanity; or, it may be taken thus, in the pulpit the serious character appears in him, all pure and refulgent; out of it mixed and shaded, but still it is the same serious character, the man of virtue, the man of piety appears.*



PRIDE.

OF all the evil principles which infect human nature, none perhaps is more so than pride, and yet there is no principle which seems to pervade the mind more than this. There are some, says one,† (under the influence of this evil) who think of nothing but themselves, and who imagine all the world thinks about them too; they suppose they are the subject of every conversation, and fancy every wheel which moves in society, hath some relation to them. People of this sort are very desirous of knowing what is said of them, and as they have no conception that any but glorious things are said of them, they are extremely solicitous to know them, and often put this question—"Who do men say that I am?"

1. When one asked a philosopher what the great God was doing, he replied, "His whole employment is to lift up the humble, and to cast down

* See Dr. James Fordyce's *Eloquence of the Pulpit*.

† Saurin.

the proud." And indeed there is no one sin which the Lord seems more determined to punish than this. The examples of God's displeasure against it are most strikingly exhibited in the histories of Pharaoh, Hezekiah, Haman, Nebuchadnezzar, and Herod.

2. One day when Alcibiades was boasting of his wealth, and the great estates in his possession, (which generally blow up the pride of young people of quality) Socrates carried him to a geographical map, and asked him to find Attica. It was so small it could scarce be discerned upon that draught; he found it however, though with some difficulty; but upon being desired to point out his own estate there: "It is too small," says he, "to be distinguished in so little a space." "See then," replied Socrates, "how much you are affected about an imperceptible point of land!" This reasoning might have been urged much farther still. For what was Attica compared to all Greece, Greece to Europe, Europe to the whole world, and the world itself to the vast extent of the infinite orbs which surround it. What an insect, what a nothing is the most powerful Prince of the earth in the midst of this abyfs of bodies and immense spaces, and how little of it does he occupy."

3. When Pope Adrian VI. was advanced to the Pontifical Chair, he built a College at Louvain; and caused the following account of his rise and preferments, to be inscribed over the gate: "*Trajectum plantavit, Louvanium rigavit, Cæsar incrementum dedit.* Utrecht planted: Louvain watered: the Emperor gave the increase"—Under which some impartial hand, to rebuke the ungedliness and vanity of the Pontiff, added, "*Hic Deus nihil fecit.* In all this God and his Providence had nothing to do."

4. Pride is not only an attendant in the busy and gay scenes of life, but predominant even in death. It is said of a Prince, that he ordered these words to be engraved on his tomb: "I could do all things." But the very subject of information was a contradiction to the assertion.

5. Henry III. of France, was so proud, that he set rails about his table, and affected the pomp of an Eastern King; and yet so mean, that he often walked in procession with a beggarly brotherhood, with a string of beads on his hands, and a whip at his girdle.

6. It was a strange and thoughtless expression of a very ingenious author—"Among all the millions of vices," says he, "that I inherit from Adam, I have escaped the first and father sin of pride." And attempts to prove it, by asserting his humility, after many boasted instances of his learning and acquirements. It appears this man lived much abroad, and conversed but little at home. He knew much of the world, but was not acquainted with himself; and while he practised this vanity in so public a manner, he strongly denied that any belonged to him.

As nothing is more degrading to the character of man than pride, so nothing is more fruitful of evil, or exposes a man more to wretchedness and misery. "A vast proportion of the impatience and fretfulness of mankind results from a false estimate of their own merits and consequence. This induces them to consider their trials great, their comforts trifling, the least affront intolerable; but humility reconciles men to obscure stations, mean circumstances, and common occupations. Such men are ready to stoop, and in honour to prefer others, they do not complain of being buried in situations where they are undervalued and neglected. They think soberly

berly of themselves as they ought to think ; and this secures them from manifold disappointments and vexations to which other men are exposed. "That will break a proud man's *heart* ;" which will scarcely break an humble man's sleep ; and it is certain, that many of the troubles of life affect our peace almost in exact proportion to the degree of our pride and humility."*

PROVIDENCES.

IT has been remarked, that he who duly observes Divine providences shall never want providences to observe ; and certainly it becomes us as rational creatures and true Christians, to contemplate the consummate wisdom and unbounded goodness of God in the various events which transpire. It is true there are many difficult texts in the book of Providence which we cannot easily elucidate ; but, even what we at *present* see, hear, and know, should lead us to admire Him who ordereth all things after the counsel of his own will ; and to wait with patience till the day arrive when the various leaves of this copious volume shall be unfolded to our view, and when we shall be constrained to say, "He hath done all things well."

1. Richard Boyle (generally called the Great Earl of Cork), it is said, outlived most of those who had known the meanness of his beginning ;

* See the Rev. Mr. Scott's Sermons. For piety of sentiment, plenitude of matter, and practical remark, I know of no modern writings more worthy to be perused than those of this excellent author. I have no doubt they will be read and admired when half the flimsy publications of the present day will be buried in the grave of oblivion.

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but he delighted to remember it himself, and even took pains to preserve the memory of it to posterity in the motto which he always used, and which he caused to be placed on his tomb, viz. "*God's Providence is my inheritance.*" A noble motto truly!

2. Queen Mary having dealt severely with the Protestants in England about the latter end of her reign, signed a commission to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This Doctor, coming with the commission to Chester, on his journey, the Mayor of that city, hearing that her Majesty was sending a messenger into Ireland, and he being a churchman, waited on the Doctor, who, in discourse with the Mayor, taketh out of a cloke-bag a leather box, saying unto him, *Here is a commission that shall lash the heretics of Ireland*, calling the Protestants by that title. The good woman of the house being well affected to the Protestant religion, was much troubled at the Doctor's words; but watching her convenient time, while the Mayor took his leave, and the Doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of clubs being faced uppermost. The Doctor, coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water side, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the Castle, the Lord Fitz-Walter being Lord Deputy, set for him to come before him and the Privy Council; who, coming in, after he had made a speech, relating upon what account he had
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come over, he presents the box to the Lord Deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards, with the knave of clubs uppermost; which not only startled the Lord Deputy and Council, but the Doctor, who assured them he had a commission, but knew not how it was gone: Then the Lord Deputy made answer; "Let us have another commission, and we will shuffle the cards in the meanwhile." The Doctor being troubled in his mind, went away, and returned into England, and coming into the Court obtained another commission; but staying for the wind on the water side, news came to him that the Queen was dead; and thus God preserved the Protestants of Ireland. Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz-Walter, on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was Matherstad, and gave her a pension of 40*l.* during her life.

3. There are some circumstances in the life of Mr. Oliver Heywood, who was a persecuted minister of the last century, which afford us pleasing ideas of the providential care of God towards his people. The following anecdote, says his biographer, is authentic. It is said, that his little stock of money was quite exhausted, the family provisions were entirely consumed, and Martha, a maid servant who had lived in his family several years, and who often assisted them, could now lend no more assistance from the little savings of former days. Mr. Heywood still trusted, that God would provide, when he had nothing but the Divine promise to live upon. He said,

"When cruise and barrel both are dry,
"We still will trust in God most high."

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When the children began to be impatient for want of food, Mr. Heywood called his servant, and said to her, "Martha, take a basket, and go to Halifax, call upon Mr. N—— the shopkeeper, in Northgate, and tell him, I desire him to lend me five shillings; if he will be kind enough to do it, buy us some cheese, some bread, and such other little things as you know we most want; be as expeditious as you can in returning, for the poor children begin to be fretful for want of something to eat. Put on your hat and cloak, and the Lord give you good speed; in the mean time we will offer up our requests to him who feedeth the young ravens when they cry, and who knows what we have need of before we ask him." Martha observed her master's directions; but when she came near the house where she was ordered to beg for the loan of five shillings, through timidity and bashfulness, her heart failed her. She passed by the door again and again, without having courage to go in and tell her errand. At length Mr. N——, standing at his shop door, and seeing Martha in the street, called her to him, and said, "Are you not Mr. Heywood's servant?" When she had with an anxious heart, answered in the affirmative, he added, "I am glad I have this opportunity of seeing you; some friends at M—— have remitted to me five guineas for your master, and I was just thinking how I could contrive to send it." Martha burst into tears, and for some time could not utter a syllable. The necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas breaking in upon her mind at once, quite overpowered her. At length she told Mr. N—— upon what errand she came, but that she had not courage to ask him to lend her poor master money. The tradesman could

could not but be affected with the story, and told Martha to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and with a heart lightened of its burden, ran home to tell the success of her journey.

Though she had not been long absent, the hungry family had often looked wishfully out at the window for her arrival. When she knocked at her master's door, which now must be kept locked and barred, for fear of constables and bailiffs, it was presently opened, and the joy to see her was as great as when a fleet of ships arrives, laden with provisions, for the relief of a starving town, closely besieged by an enemy. The children danced round the maid, eager to look into the basket of eatables; the patient mother wiped her eyes, the father smiled and said, "The Lord hath not forgotten to be gracious; his word is true from the beginning; the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Martha related every circumstance of her little expedition, as soon as tears of joy would permit her; and all partook of the homely fare, with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of pounds were expended to furnish one repast. Had you been present while this pious family were eating their bread and cheese, and drinking pure water from the spring, you might perhaps have heard the good man thus addressing the wife of his bosom, "Did I not tell you, my dear, that God would surely provide for us? Why were you so fearful, O you, of little faith? Our heavenly Father knoweth that we have need of these things. Jesus said to his disciples, When I sent you without purse or scrip, lacked

lacked ye any thing? And they said, Nothing, Lord."

The spirit of persecution raged so hotly against him, that this worthy man was under the necessity of taking leave of his dear family, and of going he knew not whither. But the question was, how should he be equipped for his journey? He had a horse, but the little money that remained must be left for the support of the family, for whom Mr. Heywood was much more concerned than for himself. One winter's morning, when it was yet dark, the horse was saddled; and this good man, after bidding adieu to his affectionate wife, and saluting his children in their beds, set out, like Abraham, when he left his father's house, not knowing whither he went. He moved silently along in by-ways for some time, for fear of being seen, till he had got out of the neighbourhood. Having not one farthing in his pocket to bear his travelling expences, he committed himself to the protection of Providence. He determined at length to leave his horse at full liberty to go what way it would, and thus travelled on for a considerable part of the day, till both man and beast stood in great need of refreshment. Towards evening, the horse bent its course to a farm house, a little out of the road. Mr. Heywood called at the door, and a clean decent woman came out to enquire what he wanted. "I have reason," said he. "to make an apology for giving you this trouble, being an entire stranger in these parts. My horse stands in need as well as myself of shelter and refreshment for the night; if you could any way make it convenient to furnish my horse with a little hay, and a stand under cover, and myself with a seat by your fire side, I ask no more." The good woman a little surprised

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at his request, told him she would consult her husband. After a few minutes, they both came to the door, and Mr. Heywood repeated his solicitation; but told them, that he had no money to satisfy them for any trouble they might have on his account; yet he hoped God would reward them. They immediately desired him to alight; the master led the horse into the stable, and the mistress took the stranger into the house, invited him to sit down, stirred up the fire, and began to prepare him something to eat. Mr. Heywood told her, "that he was concerned to see her give herself so much trouble, that, being unable to make her any recompense, he did not request either a supper or a bed, but only that he might sit by the fire side till morning." The mistress assured him, "that for an act of hospitality she did not expect any reward, and that though the accommodations her house would afford, were but indifferent, he should be welcome to them, and therefore she hoped he would make himself easy." After supper, they all sat down before the fire, and the master of the house desired to know of the stranger, what countryman he was—"I was born," said he, "in Lincolnshire, but I have a wife and family in the neighbourhood of Halifax." "That is a town," said the farmer, "where I have been; and some years ago, I had a little acquaintance with several persons there. Pray do you know Mr. S——, and Mr. D——? and is old Mr. F. yet alive?" The stranger gave suitable answers to these, and many other inquiries. At length the kind hostess asked him, "if he knew anything of one Mr. Oliver Heywood, who was formerly a minister at some chapel, not far from Halifax, but was now, for some account or other, forbidden to preach." The stranger replied, "There is a great
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deal of noise and talk about that man, some speak well, others say every thing that is bad of him, for my own part I can say little in his favour." "I believe," said the farmer, "he is of that sect which is every where spoken against; but pray do you personally know him? and what is it that inclines you to form such an indifferent opinion of his character?" "I do know something of him," said the stranger; "but as I do not choose to propagate an ill-report of any one, if you please, we will talk on some other subject." After keeping the farmer and his wife in suspense for some time, who were a little uneasy at what he had said, he told them, "That he was the poor outcast of whom they had made so many kind inquiries." All was then surprise, and joy, and thankfulness, that a merciful Providence had brought him under their roof. The master of the house said, "Mr. Heywood, I am glad to see you here, having long had a sincere regard for you, from the favourable reports I have always heard of you. The night is not far spent, I have a few neighbours who love the Gospel, if you will give us a word of exhortation, I will run and acquaint them. This is an obscure place, and as your coming here is not known, I hope we shall have no interruption." Mr. Heywood consented; a small congregation was gathered; and he preached to them with that fervour, affection, and enlargement, which attending circumstances served to inspire. On this joyful occasion, a small collection was voluntarily made to help the poor traveller on his way.

4. The Rev. John Wesley met with a very providential escape. His father's house, at Epworth, was burnt to the ground. Mr. Wesley being then a child about six years old, was with difficulty saved. His father twice attempted to rescue him, but

but was beaten back by the flames. Finding all his efforts ineffectual, he resigned him to Providence : but, parental tenderness prevailed over human fears, and Mr. Wesley once more attempted to save his child. By some means equally unexpected and unaccountable, the boy got round to a window, in the front of the house, and was taken out by one man leaping on the shoulder of another, and thus getting within reach. Immediately on his rescue from this perilous situation, the roof fell in. So that the device in the print of Wesley, engraved by Vertue, in the year 1745, representing a house in flames, with this motto—"Is not this a brand plucked out of the burning," has both a literal and spiritual meaning.

There is hardly any article under which a greater fund of matter might be brought forward than under this of Providence. Indeed the life of almost every individual presents us with some singular events relative to the dispensations of Providence. Most men who have any sense of the divine favour at all, have seen something or other remarkable in the course of their lives, which must lead them to adore the wise designs and kind interpositions of Him who governs the universe at large, and each inhabitant thereof in particular. But the above must suffice.

 READING.

AMIDST the profusion of advantages we enjoy in the present state, that of the art of printing must not be considered as the least. Before this happy invention, it need not be said what difficulties were in the way to mental acquirements.

This art is replete with a variety of pleasant and lasting effects, and, though like all other favours, abused by the vicious and prophane, it will be considered by the pious and wise, as a cause for great gratitude.

As to reading ; the sacred oracles should occupy our attention, and be the subject of our study in preference to any other book whatever. Its sublime descriptions, historic relations, pure doctrines, and interesting sentiments, should not only be read but remembered by all.

In the reading of other books, the same object should be kept in view as in reading this, I mean the improvement of our minds and the rectitude of our conduct. Some, indeed, read only for amusement and not for profit, and on this account it is that they prefer a novel to a book that is calculated for real instruction, not remembering that these works of imagination, while they tend to raise pleasing sensations, too often infuse the subtil poison of loose principles and baneful immorality.

There are others who seem to have no taste for reading of any kind. Such we cannot expect to have enlarged minds or extensive knowledge ; nor can they, I think, be the most happy part of the human race. "Sorrow," as one observes, "is a kind of rust of the soul which every new idea contributes in its passage to scour away. It is the putrefaction of stagnant life, and is remedied by exercise and motion." By reading, the mind is often refreshed, the powers exerted and enlivened, and the judgment informed. Men of sense and of religion have always delighted in it, and even amidst the bustle of the gay world, and in the brilliant career of heroism, men have retained a taste for reading.

1. Alexander was very fond of reading. Whilst
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he was filling the world with the fame of victories, marking his progress by blood and slaughter, marching over smoking towns and ravaged provinces; and though hurried on by fresh ardour to new victories, yet he found time hang heavy upon him when he had no book.

2. Brutus spent among books all those moments which he could spare from the duties of his office: Even the day before the celebrated battle of Pharsalia, which was about to decide the empire of the universe, he was busy in his tent, and employed till night in making an extract from Polybius.

3. Pliny the elder, while at his meals, made some one read to him; and when he travelled, he had always a book and conveniences for writing along with him.

4. Petrarch was always low spirited when he did not read or write. That he might not lose time when he travelled, he wrote in all the inns where he stopped. One of his friends, the Bishop of Cavaillon, fearing that he would by this ardour injure his health, begged him one day to give him the key of his library. Petrarch consented, not knowing what he was going to do with it. The Bishop locked up his books, and forbade him to read or write for ten days. Petrarch obeyed, though with the greatest reluctance; but the first day appeared longer to him than a year; the second, he had a head-ache from morning to night, and the third he found himself early in the morning very feverish. The good Bishop touched with his condition, restored him the key, and at the same time his health and spirits.

5. Alcibiades meeting with a schoolmaster who had none of Homer's works, could not forbear giving him a box on the ear, and treating him as an ignorant fellow, and one who could not make any

other than ignorant scholars : " Must we not say the same," says Rollin, " of a professor who has no books."

6. Valesius borrowed books of every body, and used to say, " He learned more from borrowed books than from his own ; because, not having the same opportunity of reviewing them, he read them with more care."

7. Archbishop Usher, suspecting that the Fathers had been misquoted by Stapleton, a Papist, took up a firm resolution, " That, in due time, (if God gave him life) he would read all the Fathers, and trust none but his own eyes in searching out their sense : " which great work he began at twenty years of age, and finished at thirty-eight ; strictly confining himself to read such a portion every day, from which he suffered no occasion to divert him.

8. William King, the Poet, at eighteen years of age, was elected to Christ's Church, where he is said to have prosecuted his studies with so much intenseness and activity, that, before he was eight years standing, he had read over and made remarks upon twenty-two thousand odd hundred books and manuscripts.

9. Pope says, " That from fourteen to twenty he read only for amusement ; from twenty to twenty-seven, for improvement and instruction ; that, in the first part of this time, he desired only to know ; and, in the second, he endeavoured to judge.

10. Bishop Butler's abstruse work, on the analogy of religion to human nature, was a favourite book with Queen Caroline. She told Mr. Sale, the orientalist, " That she read it every day at breakfast ; " so light did her metaphysical mind make of that book, which Dr. Hoadly, Bishop of Winchester,

chester, said he could never look into without making his head ache.

11. There are some books which require peculiar attention in reading, in order to understand them. A spruce macaroni was boasting, one day, that he had the most happy genius in the world. "Every thing," said he, "is easy to me: people call Euclid's Elements a hard book; but I read it yesterday from beginning to end in a piece of the afternoon, between dinner and tea-time." "Read all Euclid," answered a gentleman present, "in one afternoon! How was that possible?" "Upon my honour I did, and never read smoother reading in my life." "Did you master all the demonstrations, and solve all the problems, as you went?" "Demonstrations and problems! I suppose you mean the a's, and b's, and c's; and 1's, and 2's, and 3's; and the pictures of scratches and scrawls? No, no; I skipt all they. I only read Euclid himself; and all Euclid I did read; and in one piece of the afternoon too." Alas! how many such readers are there! Such are likely to get as much knowledge of the subject they read as this young man did of geometry!

12. Those who have collected books, and whose good nature has prompted them to accommodate their friends with them, will feel the sting of an answer which a man of wit made to one who lamented the difficulty which he found in persuading his friends to return the volumes which he had lent them: "Sir," said he, "your acquaintance find, I suppose, that it is much more easy to retain the books themselves than what is contained in them." I would just observe here, that nothing can be more mean and unkind than to borrow books of persons, and to lose them, as is too frequently the case. If my friend gratifies my request

quest in lending ; if, by so doing, he saves me the expence of purchasing ; or if, also, by the loan I gain considerable information or intellectual profit, it is base and ungrateful either to suffer the book to be injured, or not to return it. I give this as a hint to some who are more in the habit of *borrowing*, than *returning*, books.

13. "He who would read with pleasure," says Dr. Knox, "will attend to the times of the day, and the seasons of the year. The morning has been universally approved as the best time for study ; the afternoon may be most advantageously spent in improving conversation. Those faculties, which before dinner are capable of engaging in the acutest and sublimest disquisitions, are found, by general experience, to be comparatively dull and stupid after it." "I know not how it is," said a celebrated writer, "but all my philosophy, in which I was so warmly engaged in the morning, appears like nonsense as soon as I have dined." Very hot weather is particularly unfavourable to reading. The months of July, August and September, are by no means the seasons in which the fruits of the mind arrive at maturity."

The following observations of a late writer are perhaps suited to this place. "There are three capital mistakes," says he, "in regard to books."

"Some through their own indolence, and others from a sincere belief of the vanity of human science, *read no book but the Bible*. But these good men do not consider that, for the same reasons, they ought not to preach sermons ; for sermons are *libri, ore, vivaque voce, pronunciati*. The holy scriptures are *illustrated* by other writings. *Literas misceo profanas, ut sacras illustrent*, says one, who well exemplified the rule.

"Others collect great quantities of books for
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show, and not for *service*. This is a vast parade, even unworthy of reproof. If an illiterate man thinks by this art to cover his ignorance, he mistakes; he affects modesty, and dances naked in a net to hide his shame!

“Others purchase large libraries with a sincere design of reading all the books. But a very large library is learned *luxury*, not *elegance*, much less *utility*.*

RETIREMENT.

HOWEVER pleasant and profitable society may be, there are certain moments when we should consider it as our duty to retire from the world. “The great and the worthy, the pious and the virtuous,” says a divine, “have ever been addicted to serious retirement. It is the characteristic of little and frivolous minds to be wholly occupied with the vulgar objects of life. These fill up their desires, and supply all the entertainment which their coarse apprehensions can relish; but a more refined and enlarged mind leaves the world behind it, feels a call for higher pleasures, and seeks them in retreat. The man of public spirit has recourse to it, in order to form plans for general good. The man of genius in order to dwell on his favourite themes; the philosopher to pursue his discoveries; and the saint to improve himself in grace.”

* Much reading is no proof of much learning; fast readers are often desultory ones. Hence the reason some know so *little* is, because they *read* so much. The *bellua* librorum, and the true scholar, are two very different characters.

I. Similis,

1. Similis, captain of the guards to Adrian, got leave to quit that emperor's service, and spent the last seven years of his life in rural retirement. At his death he ordered the following inscription on his tomb: "Here lies Similis, who lived but seven years, though he died at sixty-seven." Our true age, and our real life, are to be dated from the time of our abstraction from the world, and of our conversion to God.

2. Sir John Mason, Privy Counsellor to Henry VIII., upon his death-bed, delivered himself to those about him to this purpose: "I have seen five Princes, and have been Privy Counsellor to four. I have seen the most remarkable things in foreign parts, and been present at most state transactions for thirty years together, and have learned this, after so many years experience, that seriousness is the greatest wisdom, temperance the best physician, and a good conscience the best estate; and, were I to live my time over again, I would change the court for a cloister; my Privy Counsellor's buffles for an hermit's retirement; and the whole life I have lived in this palace for one hour's enjoyment of God in the chapel; all things else forsake me, besides my God, my duty, my prayer."

3. It is said of a captain, of whom historians have taken more care to record the wisdom than the name, that he required the Emperor, Charles V., to discharge him from his service. Charles asked the reason. The prudent soldier replied, "Because there ought to be a pause between the hurry of life and the day of death."

4. The great Emperor, Charles V., towards the close of his life, retired to a monastery. He said that he had tasted more satisfaction in his solitude, in one day, than in all the triumphs of his former reigns; and that the sincere study, profession.

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and practice, of the Christian religion, had in it such joys and sweetneses that courts are strangers to: and, in his retirement, we are told that he was particularly curious with regard to the construction of clocks and watches, and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected, it is said, with a mixture of surprize, as well as regret, on his own folly, in having bestowed so much time and labour in the more vain attempt of bringing mankind to a precise uniformity of sentiment concerning the intricate and mysterious doctrines of religion.

5. Mr. Isaac Ambrose used to retire every year for a month into a little hut in a wood, where he shunned all society, and devoted himself to religious contemplation.

6. Retirement requires a mind enlarged and improved. He who has never been in the habit of reading and contemplation, will find it no relief, but a burden to him. A tradesman, who had acquired a large fortune in London, retired from business and went to live at Worcester. His mind being without its usual occupation, and having nothing else to supply its place, preyed upon itself, so that existence was a torment to him. At last he was seized with the stone, and a friend, who found him in one of his severest fits, having expressed his concern; "No, no, Sir," said he, "don't pity me, what I now feel is ease, compared with that torture of mind from which it relieves me." What a pity it is, that they who think it so much their duty to cultivate their business, never think of cultivating their minds; such, when age or infirmity calls them to retirement, find nothing pleasing to reflect on, but are tired of life, and
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every thing proves a burden to them. A mind well-informed is better than a pocket well-stored.

7. Profitable as retirement is, it must be remembered that *all* our time is not to be spent in this way. An extreme is to be guarded against, or otherwise our retirement perhaps will be more injurious than useful to us. A gentleman of Brabant, it is said, lived five and twenty years without ever going out of his own house, entertaining himself with forming a magnificent cabinet of pictures and paintings. This gentleman might have done more good in the course of this twenty-five years by mixing himself with society, than by all his collection of paintings and pictures.

8. "Although retirement is my dear delight," says Melmoth, "yet upon some occasions. I think I have too much of it, and I agree with Balzac." "Que la solitude est certainement une belle chose, mais il y a plaisir d'avoir quelqu'un à qui on puisse dire de tems en tems que la solitude est une belle chose." "Solitude is certainly a fine thing, but there is a pleasure in having some one whom we may tell from time to time, that solitude is a fine thing:" and besides,

"Thoughts shut up want air,

"And spoil, like bales unopened to the Sun."

"'Tis converse qualifies for solitude,

"As exercise for salutary rest."

YOUNG.

There is something rather curious in the following remark of Horace Walpole, Earl of Orford—"Few Englishmen, I have observed, can bear solitude without being hurt by it. Our climate makes us capricious, and we must rub off our roughnesses and humours against one another."

REVERENCE

REVERENCE OF GOD, RELIGION, &c.

HE who possesses no reverence for the Divine Being, who, while he believes in his existence, violates his laws and despises his authority, shews at once the depravity of his heart, and the weakness of his reason; and yet, alas! how many such characters are there, who view the great God as a tyrant, and consider him as an object whose service may be dispensed with! Indeed, were we to form an idea of the Divine character by the respect paid to it by the generality, we should suppose him the greatest enemy, instead of the best friend of mortals. To fear and serve God, however, is the voice of reason, wisdom, and religion. Let him therefore who wilfully lives in the neglect of his duty to God, remember that he is a disgrace to himself, an enemy to his fellow-creatures, and obnoxious to the Divine displeasure.

The sublime descriptions of Jehovah, as given in the sacred Scriptures, should impress our minds with the highest ideas of veneration and regard. An elegant writer justly observes, "Meditation on such a Being, so constantly and so wonderfully employed in promoting the good of his creatures, tends surely to crush every selfish, and to enlarge every generous, affection of the soul. It softens the heart into compassion, and expands it into benevolence, when we consider mankind as framed and supported by the same almighty power, and redeemed by the same goodness. The pride of knowledge, the splendour of conquest, and the pageantry of power, shrink into obscurity and insignificance, when we reflect on Him, whom the heaven of heavens cannot contain. All the lurking impurities of our

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souls are seen with loathing, and all the secret crimes of our lives remembered with horror, while we consider that he trieth the very heart and reins, and that his eye seeth afar off. All the dark and tempestuous scenes of the world cease to alarm and depress us, adversity loses her sting, and prosperity assumes new and more delightful charms, when we consider that no event takes place without the appointment of our Maker.*

1. The celebrated Linnæus always testified in his conversation, writings, and actions, the greatest sense of God's omniscience: yea, he was so strongly impressed with the idea, that he wrote over the door of his library, "*Innocui vivite, numen ad est,*" "Live innocent, God is present."

2. The great Mr. Boyle had such a veneration of God, and such a sense of his presence, that he never mentioned the name of God, without a pause and visible stop in his discourse.

3. It is recorded of the late eminent Mr. John Cole, that he was so very tender of prophaning the name of the Divine Being, that he would not even say, "God bless you," but on particular occasions, and then in the spirit of prayer.

2. How different the conduct of these illustrious men, to that of many who live in the constant violation of the third command. How shocking to the ears of a pious man, to hear the name of God so irreverently and unnecessarily used as it is. Let such as are guilty of the practice, recollect what an awful account they must give in the great day of judgment. "The story is well known," says Scott, "of the person who invited a company of his friends that were accustomed to take the Lord's name in vain: and contrived to have all their dis-

* White's Sermons.

course taken down and ~~to~~ read them. Now, if they could not endure to hear the words repeated which they had spoken during a few hours, how shall they bear to have all that they have uttered through a long course of years, brought forth as evidence against them at the tribunal of God !”

5. Let me here just drop a word to those who, while they profess attachment to religion, only injure it by their irregularity of character. I believe nothing gives infidels a greater reason to suspect the reality of religion, nothing furnishes sceptics with stronger arguments for their tenets, nothing makes the profane more contented in their course of impiety, than when they find those who profess superior sanctity, no better than the world at large. Lord Rochester told Bishop Burnet, that “there was nothing that gave him and many others, a more secret encouragement in their ill ways, than that those who pretended to believe, *lived so*, that they could not be thought to be in earnest.” O ye professors who are marked for volatility of disposition, and indecision of character, think what you are doing. Let not the sacred religion of Jesus be wounded in the house of his friends. If religion be nothing in your view, act honestly, give up the name ; but if it be (as it surely is) divine, then let all your powers be employed in its defence ; and your life one continued testimony of its excellence.

6. Such was Mr. Hervey’s strict piety, that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible, or Greek Testament with him, and would either speak upon one verse, or upon several verses, as occasion offered. “This,” says Mr. Romaine, “was generally an improving season. The glory of God is very seldom promoted at the

tea-table ; but it was at Mr. Hervey's. Drinking tea with him was like being at an ordinance ; for it was sanctified by the word of God and prayer."

7. Discarded as religion is, there is nothing so well calculated to inspire the mind with hope, or possess it with real comfort. Riches, power, or human learning, cannot vie with vital godliness.— "*I would,*" says Hugo Grotius, "*give all my learning and honour, for the plain integrity of John Uriek,*" who was a religious poor man that spent eight hours of his time in prayer, eight in labour, and but eight in meals, sleep, and other necessities. "This spiritual wisdom is the principal thing."

8. Secretary Walsingham, an eminent courtier and statesman in Queen Elizabeth's time, in his old age retired into privacy in the country. Some of his former gay companions came to see him, and told him he was melancholy. "No," said he, "I am not melancholy, I am serious, and it is fit I should be so. Ah, my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth patience towards us. Christ is serious, who shed his blood for us. The Holy Ghost is serious in striving against the obstinacy of our hearts: the holy Scriptures bring to our ears the most serious things in the world: the holy Sacrament represents the most serious and awful matters: the whole creation is serious in serving God and us, all that are in heaven and hell are serious! How then can we be gay?"

By this seriousness above-mentioned, we are, however, not to understand a gloominess of temper, or an absolute seclusion from society. There is a happy medium which religion teaches. "Human nature is not so miserable as that we should be always melancholy, nor so happy as that we should be always merry. A man should not live

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as if there were no God in the world; nor at the same time, as if there were no men in it. Disgust with the world should never prevent our assisting the inhabitants of it; and our contempt of life should always be accompanied with charity for the living."

Religion, however, should be the grand business of life, and without it great names, conspicuous situations, founding titles, and extensive riches are all empty things. Let us then study how to live to God, to know ourselves, to improve our time. Let us not imagine, that the finest genius, the greatest powers, the most consummate worldly wisdom, or any thing else will be a substitute for real religion. "My heart has yearned, (says Mr. Cecil) at marking a great man, wise in his generation, skilfully holding the reigns of a vast enterprise, grasping with a mighty mind its various relations and penetrating with an eagle's eye into—What? every thing but HIMSELF. A fallen spirit, in a disordered world! Having a day of salvation, and that neglected! How natural was the dying language of such a one, when he cried out, *"The battle is fought, the battle is fought, but the victory is lost for ever!"*

"Alas! How many celebrated geniuses, how many deep philosophers, how many splendid conquerors, shall awake in eternity from their vain dreams of glory; each wishing he had been an idiot, or even a brute, that he might never have been eternally a wretch, responsible for talents and privileges neglected and abused!"*

SABBATH-

* See Rev. Mr. Cecil's Sermon, entitled—"The True Patriot." Nothing perhaps can be more fullsome than compliments to the living, but of all the preachers in the metropolis, few, if any, in my opinion, exceed this excellent man,

SABBATH-DAY.

“THE Christian Sabbath,” says Hervey, “is an inestimable privilege to the Church of Christ. It is a pledge of God’s distinguishing love. It is a happy mean of building us up in knowledge, of establishing us in faith, and preparing us for our everlasting rest.”

“The happiness of heaven, (Henry observes) is the constant keeping of a sabbath. Heaven is called a *sabbath*, to make those that love sabbaths long for heaven, and to make those that long for heaven love sabbaths.”

1. The Sabbath-day was anciently called *dies lucis*, the day of light. Also *Regina dierum*, the Queen of days. The Primitive Church had this day in high veneration: it was a great badge of their religion; for, when the question was asked, “Keep’st thou the sabbath?” The answer was made, “I am a Christian, and dare not omit the celebration of the Lord’s day.”

2. That great man, Judge Hale, thus speaks of the sabbath—“I have (says he) by long and sound experience found, that the due observance of this day, and of the duties of it, have been of singular comfort and advantage to me. The observance of this day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun, hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week has been unsuccessful and unhappy

either for ingenuity of remark or depth of experience. Every student in London does himself an injury if he neglect to hear this truly wise and able preacher.

to my own secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of my passing of this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

3. Mr. Matthew Henry was particularly observant of the Sabbath-day. It was somewhat singular, that the two last sabbaths he spent on earth, God should direct him to a subject suitable to what he had appointed, and was so speedily to be performed for him. Those two sabbaths he was wholly taken up with the thought of that eternal sabbath and rest which the spirits of just men enjoy in heaven. The last sabbath but one he preached from Heb. iv. 9. "There remaineth, therefore, a rest to the people of God;" and the last of all, from the first verse of the same chapter—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

How many persons who call themselves Christians can reconcile their *Sunday proceedings* with their consciences, or the word of God, I know not. Whatever difference of sentiment there may be as to the particular day, it is evident there never has been any abrogation of the spirit, meaning, or end of the law, as to devoting the seventh part of our time to God. What then will they have to answer for who set apart this day for travelling, visiting, feasting, and worldly amusements? What an awful account many professors will have to give, who violate this day by working, posting their books, keeping their servants at home to dress large and expensive dinners; buying things which might easily have been obtained on the preceding day? Let all such remember how incompatible this is with the law of God, and even the laws of the land.

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All persons who profane the Lord's day are liable to the following penalties; and it were to be wished the Magistrates would put these laws in execution with the utmost strictness.

By doing or executing any business or work of their *ordinary callings* on the Lord's day, or any part thereof, (works of necessity and charity only excepted), under which head of ordinary callings is included *shaving on Sundays*, which is a most shameful and notorious custom.

By public crying, or exposing to sale any wares, merchandize, &c.

By idling, or wandering, in the time of divine service.

Alehouse-keepers, vintners, inn-keepers, permitting tipling in their houses.

Shoemakers selling or putting to sale any shoes, boots, &c. upon the Sabbath-day.

By the 29th Car. II. cap. 7. Persons convicted hereof, by view of a Justice of the Peace, confession of the party, or witness, are to pay five shillings, or be put in the stocks two hours. Licensed houses besides *forfeit* their licences.

By the same Act, it is forfeiture of goods so exposed to sale.

By the same Act, five shillings, or stocks two hours.

By 1st Jac. I. cap. 9. If convicts of such permission, are to pay 10s. and if convicts of drunkenness, disabled to an alehouse for three years, by 21st Jac. I. cap. 7.

By 1 Jac. c. 22. s. 28. forfeit 3s. 4d. a-pair, besides the value thereof.

SCRIPTURES.

“ ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

The bible is not only the oldest, but the best book in the world. The matter, the manner, the end, the harmony, the success of the scriptures, together with their wonderful preservation, character of the penmen, and accomplishment of their predictions, should teach us their divine authority. Infidels may reject, sceptics may doubt, and the licentious may sneer; but no one who ever wished to take away this foundation stone, could produce any other equal to it, on which the structure of a pious mind, a solid hope, a comfortable state, or wise conduct, could be raised. A view of the heathen world, a sight of mankind at large, will evidently shew how far the light of nature can carry men. Revelation only is the *sure word*, in the beautiful language of the Apostle, whereunto we do well to take heed as unto a light that shineth in a dark place.

“ Read and revere the sacred page; a page

“ Which not the whole creation could produce,

“ Which not the conflagration shall destroy,

“ In nature’s ruins not one letter lost.” YOUNG.

1. A lady of suspected chastity, and who was tinctured with infidel principles, conversing with a minister of the Gospel, objected to the scriptures, on account of their obscurity, and the great difficulty of understanding them. The minister wisely and smartly replied, “ *Why, madam, what can be easier to understand than the seventh commandment.*”
 “ Thou shalt not commit adultery.”

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2. "We had in our congregation," says one, "a poor aged widow, who could neither read the scriptures, nor live without hearing them read; so much instruction and pleasure did she derive from the oracles of God." She lived in a lone place, and the family where she lodged could not read;* but there was one more cottage near, and in it a little boy, a shepherd's son, who could read; but, he full of play, was not fond of reading the bible. Necessity is the mother of invention. The old widow determined to rise one hour sooner in a morning, to spin one halfpenny more, to be expended in hiring the shepherd's boy to read to her every evening a chapter, to which he readily agreed.

3. Collins, the poet, it is said, travelled with no other book than an English Testament, such as children carry to school. When a friend took it into his hand out of curiosity to see what companion a man of letters had chosen, "I have but one book," said Collins, "but that is the best." Happy would it be for poets if they all were of the same mind.

4. The learned Salmasius said, when on his death-bed, "O! I have lost a world of time! If one year more were to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles."

5. It is not every man that chooses the bible in preference to worldly emolument. The following instance, however, is related of John Wesselus, one of the most learned men in the 15th century.

* I cannot help observing here, what a blessing the Sunday schools and other such like institutions have been, and will be, to the rising generation. It is no uncommon thing now to meet with many grown up persons who cannot read a single letter. To meet with such in the next century, will, I think, be considered as a singular phenomenon.

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His patron having been elected Pope by the name of Sixtus IV. continued his favour to him, and offered him all kinds of preferment; but Wesselus desired only one copy of the bible in Hebrew and Greek out of the Vatican library. The Pope thought this a very stupid request. "Why did you not," said he, "desire a mitre, or some such thing?" "Because I do not want one," replied Wesselus. His request was granted. The bible to a pious mind, is more to be desired than the greatest riches, or the most elevated and conspicuous situations in the world.

6. A worthy officer (with whom I have the pleasure of being acquainted), lately assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten days' pay, as a free-will offering, to the necessities of their country. This being cheerfully agreed to, he presented each of them with a bible, desiring them to peruse it carefully, adding, "It will instruct you to fear God, honour the King, and love your Country." Were every officer to do likewise, what good might we not expect?

7. A minister, not long since, meeting with some sailors who appeared to be serious, asked them if there were any more on board, who were of the same opinion with themselves? "Yes, Sir," said one of them, "there are several of us, when opportunity offers, meet for reading and prayer, and we hope there are six of us, who are truly born again, who were all vile sinners two years ago; but have been taught to love God by reading the bible." What an encouragement is this to distribute bibles among sailors as well as others!

IT has been supposed, that the scriptures are read by the poor and illiterate only; and that there is nothing in them worthy the attention of the great, the wise, and the learned: but this is a mistake. It is their peculiar excellency, that they are calculated for the benefit of the most sagacious philosopher, as well as the most humble peasant.

There is no book in the world so admirably adapted to the capacities of all men as the bible.—It is so sublime in its language, so noble in its doctrine, yet plain in its precepts, and excellent in its end, that the man must be ignorant and depraved indeed who lives without reading it.

1. Queen Elizabeth spent much of her time in reading the best writings of her own and former ages, yet she by no means neglected that best of books, the bible; for proof of which, take her own words. “I walk,” says she, many times in the pleasant fields of the holy scriptures, where I pluck up the goodly herbs of sentences by pruning, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory, by gathering them together; so that, having tasted their sweetness, I may less perceive the bitterness of life.”

2. Lord Rochester.—A comparison of the 53d chapter of Isaiah, with the account given in the four Evangelists of the sufferings of Christ, became the instrument of convincing this witty and wicked Earl. It is said, that “Mr. Parsons, in order to his conviction, read to him 53d chap. of Isaiah, and compared that with our Saviour’s passion, that he might there see a prophecy concerning it, written many ages before it was done; which the Jews, that still blasphemed Christ, still kept in their hands

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as a book divinely inspired. The Earl told Bishop Burnet, that as he heard it read, he felt an inward force upon him, which did so enlighten his mind, and convince him, that he could resist it no longer, for the words had an authority, which did shoot like rays or beams in his mind, so that he was not only convinced by the reasoning he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour, as if he had seen him in the clouds. He had it read so often to him, that he had got it by heart, and went through great part of it in discourse with the Bishop, with a sort of heavenly pleasure, giving him his reflections upon it " See Burnet's Life.

3. It is said of Sir Isaac Newton, that he did not confine himself only to natural religion, for he was thoroughly persuaded of the truth of revelation. And amidst the great variety of books which he had constantly before him, that which he studied with the greatest application was, *the Bible*: and he understood the nature and force of moral certainty, as well as he did that of a strict demonstration.

4. The famous Selden, one of the most eminent philosophers, and most learned men of his time, who had taken a diligent survey of antiquity, and what knowledge was considerable amongst Jews, Heathens, and Christians, and read as much perhaps as any many ever read, towards the end of his days, declared to Archbishop Usher, " That notwithstanding he had been so laborious in his enquiries, and curious in his collections; and had possessed himself of a treasure of books and manuscripts upon all ancient subjects; yet he could rest his soul on none save *the scriptures*; and above all,

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that passage gave him the most satisfaction, in Titus ii. 11 to 14. "The Grace of God, &c."

5. Sir Christopher Hatton, a great statesman, a little before his death, advised his relations to be serious in searching after the will of God in his holy word, "For," said he, "it is deservedly accounted a piece of excellent knowledge to understand the laws of the land, and the customs of a man's country; how much more to know the statutes of heaven and the laws of eternity, those immutable and eternal laws of justice and righteousness! To know the will and pleasure of the Great Monarch and Universal King! *I have seen an end of all perfection, but thy commandment is exceeding broad.* Whatever other knowledge a man may be endowed with, could he, by a vast and imperious mind, and a heart as large as the sand upon the sea shore, command all the knowledge of art and nature, of words and things, and yet not know the author of his being, and the preserver of his life, his sovereign and his judge, his surest refuge in trouble, his best friend or worst enemy, the support of his life, and the hope of his death, his future happiness and his portion for ever, he doth but go down to hell with a great deal of wisdom."

6. Mr. Locke, justly esteemed one of the greatest masters of reason, being asked a little before his dissolution—"What was the shortest and surest way for a young gentleman to attain a true knowledge of the christian religion in the full and just extent of it?" made this memorable reply, "Let him study the holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

In another place, he says, "The only way to attain a certain knowledge of the christian religion in

in its full extent and purity, is the study of the holy scripture."

Mr. Locke spent the last fifteen years of his life at Oates, in Essex, at the seat of Sir Francis Masham. "During this agreeable retirement, he applied himself especially to the study of the holy scriptures, and employed the last years of his life in hardly any thing else."

7. Sir William Jones's opinion of the Bible was written on the last leaf of one belonging to him, in these strong terms, "I have regularly and attentively read these holy scriptures, and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

8. The honourable Robert Boyle is another instance. His whole life and fortune were spent in illustrating the beauties of the two grand volumes of Creation and Revelation. He has said every thing in favour of the Bible that language admits of. He calls it, "*that matchless book*," and has written a whole volume to illustrate its beauties. Nor was his admiration confined to mere words: for he was at the charge of a translation and impression of the four Gospels and Acts of the Apostles, into the Malayan language, and this book he sent over all the East Indies. He was moreover at a considerable expence for an impression of the New Testament in the Turkish language. He also spent seven hundred pounds in an edition of the Irish Bible, which he ordered to be distributed in that country. He contributed largely also to the impressions both of the Welsh Bible and of the Irish Bible, for the use of the

Highlands in Scotland. He gave, during his life, 300 pounds towards the propagating the christian religion in America.



TRANSLATION OF THE SCRIPTURES.

1. OUR English translation of the Bible was made in the time and by the appointment of James the First. According to Fuller, the number of translators amounted to forty-seven. Every one of the company was to translate the whole parcel and compare all together. These good and learned men entered on their work in the spring, 1607, and three years elapsed before the translation was finished.

2. Bugenhagius assisted Luther in the translation of the Bible into German, and kept the day on which it was finished annually a festival with his friends, calling it, "The Feast of the Translation of the Bible;" and it certainly deserves a *red letter* more than half the saints in the calendar.

3. Soon after Tindale's New Testament was published, a royal proclamation was issued out to prohibit the buying and reading such translation or translations. But this served to increase the public curiosity, and to occasion a more careful reading of what was deemed so obnoxious. One step taken by the Bishop of London, afforded some merriment to the Protestants. His Lordship thought that the best way to prevent these English New Testaments from circulation, would be to buy up the whole impression, and therefore employed a Mr. Packington, who secretly favoured the reformation, then at Antwerp, for this purpose;

pose; assuring him at the same time, that cost what they would, he would have them, and burn them at Paul's Cross. Upon this Packington applied himself to Tindale, (who was then at Antwerp) and upon agreement the Bishop had the books, Packington great thanks, and Tindale all the money. This enabled Tindale instantly to publish a new and more correct edition, so that they came over thick and threefold into England. This occasioned great rage in the disappointed Bishop and his Popish friends. One Constantine being soon after apprehended by Sir Thomas Moore, and being asked how Tindale and others subsisted abroad, readily answered, "That it was the Bishop of London who had been their chief supporter, for he bestowed a great deal of money upon them in the purchase of New Testaments, to burn them, and that upon that cash they had subsisted till the sale of the second edition was received."

4. The following incident respecting the venerable Bede, is worthy of remembrance. One of the last things he did was the translating of St. John's Gospel into English. When death seized on him, one of his devout scholars, whom he used for his secretary or amanuensis, complained—"My beloved master, there remains yet one sentence unwritten." "Write it then quickly," replied Bede; and summoning all his spirits together (like the last blaze of a candle going out) he indited it and expired.

5. Mark Hildesley, Bishop of Soder and Man, deserves to be here recorded as an example of diligence and activity in promoting the translation of the holy scriptures into the Manks language. His whole heart was set upon this work, and God

greatly blessed him in it.* On Saturday, the 28th of November, 1772, he was crowned with the inexpressible happiness of receiving the last part of *the Bible Translation*, so long and so greatly the object of his ardent prayers: upon which occasion, according to his own repeated promise, he very emphatically sang, *Nunc Domine dimittis*, in the presence of his congratulating family. The next day, which was Advent Sunday, he officiated in his own chapel, and preached on the uncertainty of human life. In the evening, he again called his family together, and resumed the subject. On the next day, he was seized with a stroke of apoplexy, and that day week he calmly resigned a valuable existence in the seventy-fourth year of his age.

SLEEPING AND INATTENTION IN THE HOUSE OF GOD.

WE may well ask whether such an inconsistency were ever seen in a Pagan temple or Mahometan mosque? "He who sleeps in a place of worship," says one, "is as though he had been brought in for a corpse, and the preacher was preaching at his funeral." Upon this subject I cannot help transcribing what has been written by an eminent author. "Constant sleepers," says he, "are public nuisances, and deserve to be whipped out of a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years, twice a-day, and yet have not heard

* A poor woman, in his parish, upon her son's reading a chapter to her, cried out with great exultation, "We have sit in darkness till now."

one whole sermon in all the time. These dreamers are a constant distress to their preachers. In regard to their *health*, would any but a stupid man choose such a place to sleep in? In respect to their *character* what can be said for him, who in his sleep makes mouths and wry faces, and exhibits strange postures, and sometimes snorts, starts and talks in his sleep? Where is his *prudence*, when he gives such occasion to malicious persons to suspect him of gluttony, drunkenness, laziness, and other usual causes of sleeping in the day time. Where is his *breeding*? He ought to respect the company; what an offensive rudeness to sit down and sleep before them! Above all where is his *piety* and fear of God?"

"Where is your respect for your Minister," says another, "For six days he labours, and on the seventh he brings into the pulpit what he has in secret prepared. Unhappy man! Thy hearers tell thee to thy face, that thy labours for a week are not worthy of their attention for an hour. O how often has it been, that when the faithful zealous man of God has had his heart warm with his subject, and has fondly thought each attendant's feelings were in unison with his own, that by your indecent yawning, your filthy snoring, or repeated nodding before his eyes, his pleasure hath yielded to surprize, his surprize to grief, and his grief to discouragement, until he has possessed sufficient fortitude to close the sentence he had begun, and a season which promised universal delight, becomes through your indolence, tormenting to the preacher, and unprofitable to attentive hearers."

1. As Mr. Nicoll, of Exeter, was once preaching he saw several of the Aldermen asleep, and thereupon sat down. Upon his silence, and the noise that presently arose in the church, they
awoke,

awoke, and stood up with the rest : upon which he arose again, and said, "*The Sermon is not yet done, but now you are awake, I hope you will hearken more diligently,*" and then went on.

2. It is said, that Doctor South, one of the chaplains of Charles the Second, preaching on a certain day before the Court; which was composed of the most profligate and dissipated men in the nation, perceived in the middle of his discourse, that sleep had gradually taken possession of his hearers. The Doctor immediately stopped short, and changing his tone of voice, called out to Lord Lauderdale three times. His Lordship standing up, "My Lord," says South, with great composure, "I am sorry to interrupt your repose, but I must beg of you, that you will not snore quite so loud, lest you awaken his Majesty."

3. 4. It is related of Dr. Young, that as he was preaching in his turn at St. James's, he plainly perceived it was out of his power to command the attention of his audience. This so affected the feelings of the preacher, that he sat back in the pulpit, and burst into tears. And of Bishop Abbot it is said, that once on such an occasion, he took out his testament and read Greek.

5. The Bishop of Massilon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions. Their nods, whispers, or drowsy behaviour, showed him that there was no great profit to be expected from his sowing in a soil so improper. However, he soon changed the disposition of his audience, by his manner of beginning. "If," says he, "a cause the most important that could be conceived, were to be tried at the bar before qualified judges: if this cause interested ourselves in particular; if the eyes of the whole

whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this yet undetermined trial: would you not all sit with due attention, and warm expectation, to the pleadings on each side? Would not all your hopes and fears be hinged on the final decision? And yet, let me tell you, you have this moment a cause where, not one nation, but all the world, are spectators: tried not before a fallible tribunal, but the awful throne of heaven: where not your temporal and transitory interests are the subject of debate, but your eternal happiness or misery, where the cause is still undetermined: but, perhaps the very moment I am speaking, may fix the irrevocable decree that shall last for ever; and yet notwithstanding all this, you can hardly sit with patience to hear the tidings of your own salvation. I plead the cause of heaven, and yet I am scarcely attended to." What an admirable address! O ye sleepy hearers read it and reform.

SLANDER.

WHILE in the present state, we must prepare for, and expect the attacks of slander and malevolence. If we be ever so poor and obscure, the tongue of calumny will find us out, or ever so wise and conspicuous, the spirit of invective will assault us. "Cherish good humour, (says one,) paint pleasure in your face, endeavour by your pleasing deportment to communicate happiness to all about you; be, if I may speak so, the life and soul of society: and it will be said you are not solid, you have

have the unworthy ambition of becoming the amusement of mankind. Put on an austere air, engrave on your countenance, if I may speak thus, the great truths that fill you soul: and you will be taxed with pharisaism and hypocrisy; it will be said that you put on a fair outside to render yourself venerable; but that under all this appearance very likely you conceal an impious, irreligious heart. Take a middle way, regulate your conduct by times, and places, weep with them that weep, and rejoice with them that rejoice; and you will be accused of lukewarmness. Pick your company, confine yourself to a small circle, make it a law to speak freely only to a few select friends, who will bear with your weaknesses, and who know your good qualities; and you will be accused of pride and arrogance; it will be said, that you think the rest of mankind unworthy of your company, and that you pretend wisdom and taste are excluded from all societies, except such as you deign to frequent. Go every where, and in a spirit of the utmost condescension, converse with every individual of mankind; and it will be said you are unsteady, a city, a province cannot satisfy you; you lay all the universe under contribution, and oblige the whole world to try to satiate your unbounded love of pleasure."

1. A Persian soldier, who was heard reviling Alexander the Great, was well admonished by his officer. "*Sir, you are paid to fight against Alexander, and not to rail at him.*" May we not say of mankind at large, that they are bound to pray for their enemies, and not to rail at them?

2. Augustine had a distich written on his table, which intimated, that whoever attacked the characters of the absent, were to be excluded. Such a distich

distich, in modern times, I think, would be very serviceable.

3. When any one was speaking ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him,—“Is there not,” said he, “a fair side also to the character of the person of whom you are speaking? Come, tell me, what good qualities you have remarked about him.” One would think this Monarch had learnt that precept—“Speak not evil one of another.”

4. The famous Boerhaave was one not easily moved by detraction. He used to say, “The sparks of calumny will be presently extinct of themselves, unless you blow them.” It was a good remark of another, that “the malice of ill tongues cast upon a good man, is only like a mouthful of smoke blown upon a diamond, which, though it clouds its beauty for the present, yet it is easily rubbed off, and the gem restored with little trouble to its owner.”

STUDY.

WHILE some are lost in dissipation and thoughtlessness, there are others whose minds are absorbed in diligent and laborious study. And, indeed, to have no taste for intellectual pleasures, seems to put man but a small remove from the animal tribes. He who cannot bear thinking, or at least has no disposition for investigation, but takes things merely from the report of others, or as they are imposed upon him by custom or prejudice, is a mere slave, and hardly can be wise. It is a remark worthy of attention, that “*Thinking*
has

has been one of the least exerted privileges of cultivated humanity." It must be confessed, there is too much truth in the observation. That all men think, is not denied; but, alas! few think with propriety, few bend their thoughts to right objects, few divest themselves of the shackles of ignorance and custom; but to be intelligent, to be candid, to be good, a man should study. To inform the understanding, mature the judgment, and brighten the powers, let a man apply himself. In a word, he who would be happy in himself, respectable in the scale of society, and useful to the world, let him industriously persevere in the study of those subjects which are calculated to enlarge the mind, ameliorate the disposition, and promote the best interests of mankind.

See excellent observations written on this subject by Mather, Mason, Conder, Knox, &c. &c.

INSTANCES OF INTENSE STUDY, &c.

1. Demosthenes's application to study was surprising. To be the more removed from noise, and less subject to distraction, he caused a small chamber to be made for him under ground, in which he shut himself up sometimes for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there, by the light of a small lamp, he composed the admirable orations, which were said, by those who envied him, to smell of the oil, to imply that they were too elaborate. "It is plain," replied he, "your's did not cost you so much trouble." He rose very early in the morning, and used to say, that "he was sorry when any workman was at his business before

before him." He copied Thucydides' history eight times, with his own hand, in order to render the stile of that great man familiar to him.

2. Adrian Turnebus, an illustrious French critic, was indefatigable in his application to study, in-
somuch, that it was said of him, as it was of Budæus, that he spent some hours of study even on the day he was married.

3. Frederic Morel had so strong an attachment to study, that when he was informed of his wife's being at the point of death, he would not lay down his pen till he had finished what he was upon; and when she was dead, as she was before they could prevail upon him to stir, he was only heard to reply coldly, "*I am very sorry; she was a good woman.*"

4. Sir Isaac Newton, it is said, when he had any mathematical problems or solutions in his mind, he would never quit the subject on any account. Dinner has been often three hours ready for him before he could be brought to table. His man often said when he has been getting up of a morning, he has sometimes begun to dress, and with one leg in his breeches sat down again on the bed, where he has remained for hours before he has got his clothes on.

5. Mr. Abraham Sharp, the astronomer, through his love of study, was very irregular as to his meals, which he frequently took in the following manner: A little square hole, something like a window, made a communication between the room where he usually studied, and another chamber in the house where a servant could enter; and before this hole he had contrived a sliding board: the servant always placed his victuals in this hole, without speaking a word, or making the least noise; and when he had a little leisure, he visited his cupboard, to see what it contained to satisfy his hunger or thirst. But it often happened, that the breakfast, the dinner, and
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the supper remained untouched by him, when the servant went to remove what was left: so deeply was he sometimes engaged in his calculations and solemn musings. It is related, that, at one time, after his provisions had been neglected for a long season, his family, being uneasy, resolved to break in upon his retirement; he complained, but with great mildness, that they had disconcerted his thoughts, in a chain of calculations which had cost him intense application for three days successively. On an old oak table, where, for a long course of years he used to write, cavities might easily be perceived, worn by the perpetual rubbing of his arms and elbows.

Such has been the pleasure arising from reading and study, that even the full prospect of death itself, has not eradicated the love for it.

6. Of the famous Hooker it is related, that notwithstanding his severe and lingering illness, he continued his studies to the last. He strove particularly to finish his Ecclesiastical Polity, and said often to a friend who visited him daily, that "he did not beg a long life of God for any other reason, but to live to finish the three remaining books of Polity; and then Lord let thy servant depart in peace," which was his usual expression. A few days before his death, his house was robbed; of which, having notice, he asked, "Are my books and written papers safe?" And being answered that they were, "then," said he, "it matters not, for no other loss can trouble me."

7. A singular circumstance is related of the illustrious Boerhaave, who kept feeling his pulse, the morning of his death, to see whether it would beat till a book he was eager to see was published. He read the book, and said, "Now the business of life is over."

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8. When Gesner found his last hour approaching, he gave orders to be carried into his study, that he might meet death in a place which had been most agreeable to him all his life.

THE PROGRESS OF OLD AGE IN NEW STUDIES.

1. CATO, at eighty years of age, thought proper to learn Greek ; and Plutarch, almost as late in life, Latin.

2. Henry Spelman, having neglected the sciences in his youth, cultivated them at fifty years, and produced good fruit.

3. Fairfax, after having been General of the parliamentary forces, retired to Oxford to take his degrees in law.

4. Colbert, the famous French minister, almost at sixty returned to his Latin and law studies.

5. Tellier, the Chancellor of France, learnt logic merely for an amusement, to dispute with his grand-children.

Though the above instances be somewhat singular, yet young persons should beware of procrastination, and not lose the present moment in expectation of improving the future. Very few are capable of making any proficiency, under the decrepitude of old age, and when they have been long accustomed to negligent habits. Great defects, and indigested erudition, have often characterized the *opiniastis*, or "late learned."

SINGULAR METHODS OF STUDY.

1. IT is recorded of Anthony Magliabechi, that his attention was continually absorbed day and night among his books. An old cloke served him for a gown in the day, and for bed clothes at night. He had one straw chair for his table, and another for his bed, in which he generally remained fixed in the midst of a heap of volumes and papers, until he was overpowered with sleep; with all this intense application to reading, his knowledge was well estimated in the observation applied to him, that he was a learned man among booksellers, and a bookseller among the learned.

2. John Williams, an English Prelate, used to study in a particular way. He used to allot one month to a certain province, esteeming variety almost as refreshing as cessation from labour; at the end of which he would take up some other matter, and so on till he came round to his former courses. This method he observed, especially in his theological studies, and he found his account in it.

3. David Blondel, a Protestant Minister, in the 17th century, had been esteemed one of those who had the greatest knowledge of ecclesiastical and civil history. He had a very singular way of studying, he lay on the ground, and had round about him the books which he wanted for the work he was about.

4. Descartes used to lay in bed sixteen hours every day, with the curtains drawn and the windows shut. He imagined, that in that easy and undisturbed situation, he had more command over his mind, than when it was interrupted by external objects. And Malebranche, used to meditate with his

his windows shut, as the light was a disturbance to him.

5. Mezerai, the famous historian, used to study and write by candle light, even at noon day in summer, and as if there had been no sun in the world, always waited upon his company to the door with a candle in his hand.

6. The famous Mr. Brindley, when any extraordinary difficulty occurred to him in the execution of his works, generally retired to bed, and has been known to lie there one, two, or three days, till he has surmounted it. He would then get up and execute his design without any drawing or model, for he had a prodigious memory, and carried every thing in his head.

ANECDOTES, INCLUDING ADVICE TO STUDENTS.

HE who would wish to make proficiency in any science, must give himself to study. Knowledge is not to be gained by wishing, or acquired by dignity and wealth. Application is necessary both for prince and peasant. Many in elevated situations are very desirous of the honour, but averse to the labour of intellectual attainments.

1. Euclid was asked, one day, by King Ptolemæus Lagus, "Whether there was not a shorter and easier way to the knowledge of geometry, than that which he had laid down in his Elements?" He answered, that "there was indeed no royal road to geometry." In the same manner, when Alexander wanted to learn geometry by some easier and shorter method, he was told by his preceptor, that "he must here be content to travel the same road
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with others; for, that all things of this nature were equally difficult to prince and people." We may apply this observation to learning in general. If we wish to enjoy the sweets we must encounter the difficulties of acquisition. The student must not be always in the world, or living at his ease, if he wish to enlarge his mind, inform his judgment, or improve his powers. He must read, think, remember, compare, consult, and digest, in order to be wise and useful.

2. In respect to study, there are some necessary precautions to be attended to, both as to the body and the mind. Hence a Minister of the Gospel used to give this advice to young students. 1. That they should not buy too many books, as that would hurt their pockets. 2. That they should not engage in any amorous pursuits, as that would hurt the mind; and 3. That they should not sit up late at night, as that would injure their health.

3. Dr. Whitaker gave the following three rules to Mr. Boyce when a student:—1. To study always standing. 2. Never to study in a window. 3. Never to go to bed with his feet cold.

4. Night studies are very prejudicial to the constitution, and ought to be avoided by all who wish to prolong their lives, and to be useful in their day and generation. Lord Bacon greatly impaired his constitution by this. Hervey and Toplady the same; and it is said of Dr. Owen, that he would have gladly exchanged all the learning he had gotten by night studies for the health he had lost thereby. "Nocturnal studies (says Dr. Knox) too long and too closely continued, seldom fail to injure the eyes, and together with them the whole nervous system. They who are impelled by necessity to work by night and by day, must, indeed, submit with patience to their destiny: but that he
who

who is master of his time, should chain himself down to a more exhausting toil than the labour of the galley slave, is a species of folly approaching to insanity. And, indeed, I know of nothing more likely to produce madness, than intemperate study, with want of exercise, want of air, and want of sleep. It will, after all, be but a poor comfort, to have gone through a whole library, and to have lost our eyes and our senses in the course of the laborious progress."

However fond of study, therefore, let the student pay some attention to health. I know how it is when the mind is in pursuit of some favourite intellectual object; and how difficult it is for the student who loves his study better than his life, to think of relaxation (especially when he finds no immediate inconveniences.) But should this book fall into the hands of any such, I entreat them to consider the advice of a physician, who thus observes—"Few diseases prove more fatal to the studious than consumptions of the lungs. It is necessary to observe, that this organ cannot be duly expanded in those who do not take proper exercise; and where that is the case, obstructions and adhesions will ensue. Not only want of exercise, but the posture in which studious persons generally sit, is very hurtful to the lungs. Those who read or write much, are ready to contract a habit of bending forwards, and often press with their breast upon a table or bench. This posture cannot fail to hurt the lungs. As studious people are necessarily much within doors, they should make choice of a large and well aired place for study. This would not only prevent the bad effects which attend confined air, but would cheer the spirits, and have a most happy influence both on the body and mind. It is said of Euripides the tragedian, that he used to retire to a dark

dark cave to compose his tragedies; and of Demosthenes, the Grecian orator, that he chose a place for study where nothing could be heard or seen. With all deference to such venerable names, we cannot help condemning their taste. A man may surely think to as good a purpose in an elegant apartment as in a cave; and may have as happy conceptions where the all cheering rays of the sun render the air wholesome, as in places where they never enter.

“Those who read or write much should be very attentive to their posture. They ought to sit and stand by turns, always keeping as nearly in an erect posture as possible. Those who dictate, may do it walking. It has an excellent effect frequently to read or speak aloud. This not only exercises the lungs, but almost the whole body. Hence studious people are greatly benefited by delivering discourses in public. Public speakers, indeed sometimes hurt themselves by over-acting their part; but this is their own fault. The martyr to mere vociferation merits not our sympathy.”

SUPERSTITION.

A JUDICIOUS history of superstition, it has been observed, would be a curious and entertaining work, and would exhibit the human character in a remarkable point of view. The general features of it have been the same in all ages, but it assumes certain peculiarities, according to the diversity of character of different nations. It gained admission into the science of medicine at an early period. It prevailed also in natural philosophy, and every one knows

knows the prevalence it has had in the religious world.

1. Simeon, a Syrian shepherd, after addicting himself to the senseless austerities of the monkish life, passed thirty-seven years standing on the top of five pillars, of six, twelve, twenty-two, thirty-six, and forty cubits high, that he might gradually ascend to heaven as nearly as possible; and thus attracted the admiration of all around him, and established to himself a most shining character of saintship.

2. Charles V. as an expiation for his sins, gave himself discipline in secret, with such severity, that the whip of cords which he employed as the instrument of his punishment, was found after his decease tinged with his blood. Nor was he satisfied with these acts of mortification. The timorous and distrustful solicitude which always accompanies superstition, still continued to disquiet him, and depreciating all that he had done, prompted him to aim at something extraordinary, at some new and singular act of piety, that would display his zeal, and merit the favour of heaven. The act on which he fixed, was as wild and uncommon as any that superstition ever suggested to a disordered fancy.— He resolved to celebrate his own obsequies before his death. He ordered his tomb to be erected in the chapel of the monastery. His domestics marched thither in funeral procession, with black tapers in their hands. He himself followed in his shroud. He was laid in his coffin with much solemnity.— The service for the dead was chanted; and Charles joined in the prayer which was offered up for the rest of his soul, mingled his tears with those which his attendants shed, as if they had been celebrating a real funeral. The ceremony closed with sprinkling holy-water on the coffin in the usual form; and

and all the assistants retiring, the doors of the chapel were shut. Then Charles rose out of the coffin, and withdrew to his apartment, full of those awful sentiments which such a singular solemnity was calculated to inspire. But either the fatiguing length of the ceremony, or the impression which this image of death left on his mind, affected him so much, that next day he was seized with a fever. His feeble frame could not long resist its violence, and he expired on the 21st September, after a life of 58 years, six months, and twenty-one days.*

Though superstition be generally the mark of a weak mind, such is the infirmity of human nature, that we find many instances of it among men of the most sublime genius and most enlightened minds. Socrates believed that he was guided by a demon. Lord Bacon believed in witchcraft; and relates, that he was cured of warts by rubbing them with a piece of lard with the skin on, and then nailing it with the fat towards the sun on the post of a chamber window facing the sun. Henry IV. one of the most illustrious of monarchs, was very uneasy before his assassination, on account of some prophecies. The enlightened Cudworth defended prophecies in general, and called those who opposed the belief of witchcraft, by the name of Atheists.

SWEARING, PROFANITY, &c.

THERE is something so low, vulgar, and wicked in swearing, that it is surprizing that men who wish to be considered as wise and polite, should be found so much in the habit of it. But, alas! we find it is not peculiar to the inferior circles of life, but prevails among the great and honourable so

* See Robertson's History of Charles V.

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called. Wise and suitable reproofs of this sin have however had a good effect, as the following instances shew:—

1. Mr. John Howe being at dinner with some persons of fashion, a gentleman expatiated largely in praise of Charles I. and made some disagreeable reflections upon others. Mr. Howe observing that he mixed many horrid oaths with his discourse, took the liberty to say, that in his humble opinion he had omitted one great excellence in the character of that Prince; which when the gentleman had pressed him to mention, and waited with impatience to hear it, he told him it was this—“*that he was never heard to swear an oath in common conversation.*” The gentleman took the reproof, and promised to break off the practice.

2. Another time he passed two persons of quality who were talking with great eagerness, and d—d each other repeatedly. Upon which, taking off his hat, he said to them, “I pray God save you both,” for which they both gave him their thanks.

3. At the time when the occasion Conformity Bill was debated in Parliament, Mr. Howe passed a noble Lord in a chair in St. James’s Park, who sent his footman to call him, desiring to speak with him on this subject. In the conversation, speaking of the opponents of the dissenters, he said, “D—n these wretches, for they are mad.” Mr. Howe, who was no stranger to the nobleman, expressed great satisfaction in the thought, that there is a God who governs the world, who will finally make retribution to all according to their present characters; and he, my Lord, has declared, “he will make a difference between him that sweareth and him that feareth an oath.” The nobleman was struck with the hint, and said, “*I thank you, Sir, for your freedom, I take your meaning, and shall endeavour*”

deavour to make a good use of it." Mr. Howe replied, "My Lord, I have more reason to thank your Lordship for saving me the most difficult part of a discourse, which is the *application*."

4. An Elector of Cologne, (who is likewise an Archbishop), one day swearing profanely, asked a peasant, who seemed to wonder, what he was so surprised at? "To hear an Archbishop swear," answered the peasant. "I swear," replied the Elector, "not as an Archbishop, but as a Prince." "But, my Lord," said the peasant, "when the Prince goes to the devil, what will become of the Archbishop?"

5. As Mr. Romaine was one day walking in the street with another gentleman, he heard a poor man call upon God to damn him. Mr. R. stopped, took out half-a-crown, and, presenting it, said, "My friend, I will give you this if you will repeat that oath." The man started: "What! Sir," said he, "do you think I will damn my soul for half-a-crown?" Mr. R. answered, "As you did it just now for nothing, I could not suppose you would refuse to do it for a reward!" The poor creature struck with this reproof, as Mr. R. intended he should be, replied, "God bless and reward you, Sir, whoever you are, I believe you have saved my soul: I hope I shall never swear again while I live."

6. The late Dr. Gifford, as he was once shewing the British Museum to strangers, was very much vexed by the profane conversation of a young gentleman who was present. The Doctor taking an ancient copy of the Septuagint, and shewing it to him, "O," said the gentleman, "I can read this." "Well," said the Doctor, "read that passage," pointing to the third command. Here the gentleman

man was so struck, that he immediately desisted from swearing.

Swearing, we find, is prohibited by the law of the land, as well as by the law of God. By the 19th G. II. c. 21. s. 1, 4, 6, 7. if any person shall profanely curse or swear, and be thereof convicted, on the oath of one witness, before one Justice of the Peace, or by confession; every person so offending shall forfeit as followeth, viz. Every day-labourer, common soldier, sailor, or seaman, 1s. and every other person, under the degree of a gentleman, 2s.; and every person of, or above the degree of a gentleman, 5s. And if he shall, after conviction, offend a second time, he shall forfeit double; and for every other offence, after a second conviction, treble. And if he do not immediately pay down the sum so forfeited, he shall be sent to the house of correction. And if any Justice or Mayor shall wilfully and wittingly omit the performance of his duty in the execution of this Act, he shall forfeit 5l. And if any constable or other peace-officer shall omit the performance of his duty in the execution of this Act, he shall forfeit 40s.

TACITURNITY.

“HE who knows not how to be silent knows not how to speak,” said Pittacus, “and he that hath knowledge spareth his words,” said Solomon, that is, “He will be few of his words, as being afraid of speaking amiss. He that hath knowledge, and aims to do good with it, is careful when he doth speak, to speak to the purpose, and therefore saith little, that he may take time to deliberate upon

upon it. He spares his words, because they are better spared than ill-spent." [Henry.]

1. An ancient hermit, after he had heard the first verse of the 39th psalm, "I will take heed to my ways, that I offend not with my tongue," refused to hear the second, saying, "the first was lesson sufficient for him." The reader of this verse to him, asked him many years after, "whether he had learned to reduce this lesson to practice?"—"Nineteen years," replied the hermit, "have I been trying, and have hardly attained the practice." In order to speak well, we must speak but little, remembering always the maxim of St. James,— "If any man seem to be religious and bridleth not his tongue, this man's religion is vain."

2. Addison, who could write so agreeable on all subjects, is well known to have been given to taciturnity; and Dr. Johnson, with all his brilliant and masterly powers, could not be said to possess companionable *agrément*.

3. "'Tis astonishing," says Pavillon, "that among the numerous rules for teaching men to speak, there have been none hitherto laid down for teaching them to be silent. Yet, this certainly requires most skill; since we are prompted by nature to speak, while silence is a species of restraint. How many are great talkers—or great orators, if that sounds better—compared with the silent? We have the art of saying much *on* a little, whereas we most want the art of saying much *in* a little. What is rhetoric, with all its boasted figures? An ignorant woman, agitated by strong passions, is as energetic as Cicero. It is true that she does not, like Cicero, know the names of the several figures of speech which her emotion has employed: a mighty science, truly, after so laborious a study as that of rhetoric!

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rhetoric ! But the art of silence is a quite different affair ; it is not acquired by passion, but by vigilance and reason ; and how much more difficult it is to comply with the precepts of the latter, than the former, need hardly be urged.

“ As well in ancient as in modern history, we every where meet with orators ; nothing is more common, than accounts of men who talked a great deal, and talked well ; but the glorious character of a silent man, has only, as it appears to me, been conferred on a single character. He, indeed, it must be confessed, acted up to it ; and was at the head of one of the greatest designs ever executed. I mean, William Prince of Orange ; who made such a formidable stand against Spain, and founded the commonwealth of the United Provinces. Cardinal Granville, a Spanish statesman, well knew the importance of this person's taciturnity : for receiving advice that Count Egmont, and Count Horn, were both taken, he asked, whether “ *the silent man,*” also, was apprehended ; and being answered in the negative, he replied---“ *Ah ! then nothing is done.*”

“ Let us endeavour to recover this art of taciturnity ; examples, in all attempts, are encouraging ; it is one of the best secrets in antiquity, and now totally lost ; lost, too, as it seems, without any concern. We could better have spared their brass statues, and marble monuments ; yet, what a rout is made about these, among the virtuosi, though it would puzzle their delicate brains to point out any substantial utility in the greater part of them.”

Howell, clerk to the most honourable Privy-council of King Charles the First, in his familiar letters, speaks thus in favour of silence. “ There is a saying,” which carrieth no little weight with it, that---“ *Parvus amor loquitur, ingens stupet ;*”

small love speaks, while great love stands astonished in silence. The one keeps talking, while the other is struck dumb with amazement: like deep rivers, which to the eye of the beholder seem to stand still, while small shallow rivulets keep a noise; or, like empty casks, that make an obstreperous hollow sound, which they would not do, were they replenished and full of substance."

4. A babler, being at table with a number of persons, among whom was one of the seven sages of Greece, expressed his astonishment, that a man so wise did not utter a single word. The sage instantly replied, "*A fool cannot hold his tongue.*"—"Take away from the conversations of the generality of persons, in most companies, their slanders against the absent, their shallow criticisms, their ignorant political opinions, and their barren witticisms against religion, and you will find that, on a just calculation, those who speak the most, do not say more than those who keep a profound silence. It is for this reason, that a man of sense prefers always passing even for stupid, by his taciturnity, to the infamous talent of shining at the expence of religion, of the laws, of men of genius, and of his neighbours, to divert those who are falsely named great wits, or rejoice the hearts of men who want judgment, justice, and humanity."

INSTANCES OF GOOD TEMPER, FORGIVENESS, &c.

NOTHING is more congenial to Christianity than a spirit of forgiveness. Jesus Christ constantly inculcated and exemplified it; and his followers, in proportion as they are assimilated into his likeness, will

will manifest the same spirit. There have been Alexanders and Cæsars, who have boasted of conquering the world; but, after all, never arrived to that honour of swaying the sceptre over themselves, but have continued resentful and rapacious, passionate and vicious, to the last. Christianity teaches us, however, to repress the rising passions, forgive the offending party, and to do good even to those who hate us. Happy is the man who lives under the influence of this spirit, for "he that is slow to anger is better than the mighty: and he that ruleth his spirit, than he that taketh a city."

1. Sir Walter Rawleigh, a man of known courage and honour, being very injuriously treated by an hot-headed rash youth, who next proceeded to challenge him, and, on his refusal, spit in his face, and that too in public. The knight taking out his handkerchief with great calmness, made him only this reply: "Young man, if I could as easily wipe your blood from my conscience as I can this injury from my face, I would this moment take away your life." The consequence was, that the youth with a sudden and strong sense of his misbehaviour, fell on his knees and begged forgiveness.

2. It was said of Archbishop Cranmer, that the way to have him one's friend, was, to do him an unkindness.

3. Such was the sweet temper and amiable conduct of the Rev. Philip Henry, (father to the celebrated commentator) that the people gave him the title of "*Heavenly Henry*," and by this title he was commonly known through all the country. He used to observe, that in almost every quarrel there was a fault on both sides; and that generally they were most in fault, that were most forward and clamorous in their complaints. One making her moan to him of a bad husband she had, that in

this and the other instance was unkind, "and Sir," said she, (after a long complaint which he patiently heard,) "what would you have me to do now?" "Why truly," said he, "*I would have you go home, and be a better wife to him, and then you will find that he will be a better husband to you.*" Labouring to persuade one to forgive an injury that was done him, he argued thus: "*Are you not a Christian?*" and followed that argument so close, that at length he prevailed.

4. Sir Isaac Newton's temper, it is said, was so equal and mild, that no accident could disturb it. A remarkable instance of which is related as follows: Sir Isaac had a favourite little dog, which he called Diamond. Being one evening called out of his study into the next room, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find, that Diamond had overset a lighted candle among some papers, (the nearly finished labour of many years,) which soon were in flames, and almost consumed to ashes. This loss, as Sir Isaac was then very far advanced in years, was irretrievable; yet, without once striking the dog, he only rebuked him with this exclamation: "Oh, Diamond! Diamond! you little know the mischief you have done!"

5. The famous Dr. Boerhaave was once asked, by a friend who admired his patience under provocations, "Whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion?" He answered with the utmost frankness and sincerity, that "he was naturally quick of resentment, but that he had, by daily prayer and meditation, at length attained to this mastery over himself."

6. It is related of Dr. Hough, Bishop of Worcester,

cester, who was remarkable for the evenness of his temper, that having a good deal of company at his house, a gentleman present desired his Lordship to shew him a curious weather-glass, which the Bishop had lately purchased, and which cost him above thirty guineas. The servant was accordingly ordered to bring it, who, in delivering it to the gentleman, unfortunately let it fall, and broke it all to pieces. The company were all a little deranged from this accident, but particularly the gentleman who asked to see it, and who was making many apologies for the accident. "*Be under no concern, my dear Sir !*" says the Bishop smiling, "*I think it rather a lucky omen, we have hitherto had a dry season, and now I hope we shall have some rain ; for I protest I do not remember ever to have seen the glass so low in my life.*"

7. The Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which even the greatest men have been occasionally found unguarded.—As he was one day riding with Commissary Marriot, it began to rain, and he called to his servant for his cloak. The servant not bringing it immediately, he called for it again. The servant being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the Duke called to him again, and asked him what he was about, that he did not bring his cloak. "You must stay, Sir, (grumbles the fellow) if it rains cats and dogs, till I can get at it." The Duke turned round to Marriot, and said very coolly, "Now I would not be of that fellow's temper for all the world."

8. Dr. Goldsmith's impetuosity of temper was sometimes great, but this was corrected by a moment's reflection. His servants have been known
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upon this occasion, purposely to throw themselves in his way, that they might profit by it immediately after, for he who had the good fortune to be reproved was certain of being rewarded for it.

9. It is said of Mr. Hervey, that he was never known to be in a passion. It would be well could we learn how to attain this victory over ourselves. It would not only produce happiness in our own minds, but bear an indelible impression on the minds of others. "For the tempers and lives of men," says Fuller, "are books for common people to read, and they will read them, though they should read nothing else."

10. The late Rev. Mr. Brewer, of Stepney, was a man remarkable for a peaceful temper. He had adopted certain maxims, by the constant observance of which he maintained, in all his civil, domestic, and sacred connections, the utmost harmony, peace and union, for he used to say, "*He was deaf, when he could hear; blind, when he could see; dumb, when he could speak; that he extinguished all the fires he could, and never kindled any.*"

One cannot but reflect on the great advantages of such a disposition. Men may call it weakness and effeminacy, but without it there is no real felicity. He who is determined to sacrifice every thing to his own passion and temper, and will never submit in the least to any of his fellow creatures, will find it not only a barrier to his felicity, but a stain upon his character.

"Our state in this life resembles that of passengers in a crowded street. Every one, pursuing the way in which business or pleasure leads him, meets with obstacles and interruptions from others bent upon the same errand. If all resolve to keep their road directly onward, without the least at-

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tention to others, neither yielding a little to let them pass, nor regulating their steps and motions in some correspondence with those of the rest, universal confusion must ensue, and none will be able to advance with tolerable speed. Whereas, if every one attends a little to the accommodation of his neighbour as well as his own, and complies with such rules as are laid down for the general advantage, all may proceed with reasonable convenience and expedition. In the march of life, no one's path lies so clear as not in some degree to cross another's: and if each be determined, with unyielding sturdiness, to keep his own line, it is impossible but he must both give and receive many a rude shock."

TEMPERANCE.

TEMPERANCE has been called the best physic. It is certainly conducive to health, and not only so, but to cheerfulness likewise. As intemperance clogs the body, wastes the property, and stupifies the mind, so temperance is fruitful of a variety of blessings and comforts unknown to the voluptuous.

1. It is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

"What would that Philosopher have said, had he been present (says Addison) at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to have tied down his hands, had he seen him devour

devour fowl, fish, and flesh; swallow oil and vinegar, wine and spices; throw down fallads of twenty different herbs, sauces of an hundred ingredients, confections and fruits of numberless sweets and flavours. What counter-ferments must such a medley of intemperance produce in the body. For my part, when I behold a fashionable table set out in all its magnificence, I fancy that I see gout and dropsies, fevers and lethargies, with other innumerable distempers lying in ambuscade among the dishes."

2. Lewis Cornaro, a Venetian of noble extraction, was memorable for having lived healthful and active to above 100 years of age, by a rigid course of temperance. In his youth he was of a weak constitution, and, by irregular indulgence, reduced himself, at about forty years of age, to the brink of the grave, under a complication of disorders; at which extremity he was told, that he had no other chance of his life, but by becoming sober and temperate. Being wise enough to adopt this wholesome counsel, he reduced himself to a regimen, of which there are very few examples. He allowed himself no more than twelve ounces of food, and fourteen ounces of liquor each day, which became so habitual to him, that when he was about seventy years old, the experiment of adding two ounces to each, by the advice of his friends, had like to have proved fatal to him. At eighty-three he wrote a treatise, which has been translated into English and often printed, intitled, "Sure and certain methods of attaining a long and healthful life," in which he relates his own story, and extols temperance to a degree of enthusiasm. At length the yolk of an egg became sufficient for a meal, and sometimes for two, until he died with much ease and composure.

3. "A knight of my acquaintance," says Dr.

Cotton

Cotton Mather, "visiting the famous Dr. Lower in his last sickness, asked him for the best advice he could give him, how to preserve his health, and prolong his life?" The Doctor only answered him, "Do not eat too much." After some other discourse, the knight not imagining that the Doctor had thoroughly answered his enquiry, repeated it. The Doctor thereupon only repeated his answer; "Why, did not I tell you, do not eat too much," and further said not.

4. Sir Theodore Mayern, on his death-bed, gave this advice to a noble friend that asked his counsel for the preservation of health:—"Be moderate in your diet, use much exercise, and little physic."

TIME.

IT is of the utmost consequence that we improve our time. "Never," says one, "delay till to-morrow, what reason and conscience tell you ought to be performed to-day. To-morrow is not your's, and though you should live to enjoy it, you must not overload it with a burden not its own." "God, (says another) who is liberal and generous in all other gifts, teaches us, by the wise œconomy of his Providence, how circumspect we ought to be in the right management of our time, for he never gives us two moments together; he gives us only the second as he takes away the first, and keeps the third in his hands, leaving us in an absolute uncertainty whether he will give it us or not."

1. Grotius used to take for his motto, "Hora ruit," to put himself in continual remembrance, that he should usefully employ that time which was
flying

flying away with extreme rapidity ; and yet, so great a sense had he of the non-improvement of it, that with all his learning, when he came to die, he exclaimed, " I have wasted my life in incessant toil, and have done nothing."

2. Dr. Cotton Mather was so careful to redeem his time, that, to prevent the tediousness of visits, he wrote over his study-door in capital letters—*BE SHORT*.

3. Mr. Henry Jessy, a non-conformist minister, had the following motto put over his study door ;

Amice quisquis huc ades
Aut agito paucis, aut abi
Aut me laborantem adjuva.

" Whatever friend comes hither,
Dispatch in brief or go,
Or help me busied too."

H. I.

4. Vespasian, the Roman Emperor, throughout the course of his whole life, called himself to an account every night for the actions of the past day, and as often as he found he had slipped any one day without doing good, he entered upon his diary this memorial, " *Perdidi diem*," I have lost a day. Thus may every man say, who suffers a day to pass without doing something for God, for his soul, or for his fellow-creatures.

" Take care of the pence, for the pounds will take care of themselves," was a very just and sensible reflection of old Mr. Loundes, the famous Secretary of the Treasury under William III. Anne and George I. " I therefore recommend to you," says an author, " to take care of minutes, for hours will take care of themselves. Be doing something or other all day long, and not neglect half hours and quarters of hours, which at the year's end amount to a great sum."

VANITY.

VANITY OF THE WORLD.

“ THERE are few people in the world,” says Saurin, “ who do not form in their minds agreeable plans of happiness made up of future flattering prospects, which have no foundation except in their own fancies. This disposition of mind, which is so general among mankind, is also one of the principal causes of their immoderate desire to live. Some have questioned whether any mortal were ever so happy as to choose to live his life over again, on condition of passing through all the events, through which he had gone from his birth to his last hour. Without investigating this problem, I venture to affirm, that mankind would be much less attached to the world, if they did not flatter themselves with the hope of enjoying more pleasure than they had hitherto experienced. A child fancies that as soon as he shall arrive at a certain stature, he shall enjoy more pleasure than he hath enjoyed in his childhood, and this is pardonable in a child. The youth persuades himself that men, who are what they call settled in the world, are incomparably more happy than young people can be at his age. While we think ourselves condemned to live single, solitude seems intolerable; and when we have associated ourselves with others, we regret the happy days we spent in the tranquillity of solitude. Thus we go on from fancy to fancy, and from one chimera to another, till death arrives, subverts all our imaginary projects of happiness, and makes us know by our own experience, what the experience of others might have fully taught us long before, that is, that the whole world is vanity, that every state, all ages,

and all condition, have inconveniences peculiar to themselves, and one which is common to them all, I mean a character of disproportion to our hearts, so that by changing our situation, we often do no more than change our kind of infelicity."

1. Nicholas Breakspear, who on his advancement to the popedom, assumed the name of Adrian IV. was, in the early part of his life, reduced to the necessity of submitting to servile offices for bread. He studied in France, where, though he laboured under the pressures of poverty, he made a wonderful progress in learning. One day, on an interview with an intimate friend, he told him, "That all the hardships of his life were nothing in comparison to the Papal Crown;" and speaking of the difficulties and sorrows he had experienced, he observed, "That he had been, as it were, strained through the alembic of affliction."

2. It was a pertinent discourse of Cineas, dissuading Pyrrhus, from undertaking a war against the Romans: "Sir," saith he, "when you have conquered them, what will you do next?" "Then Sicily is near at hand, and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africk, and take Carthage, which cannot long withstand us." "When these are conquered, what will be your next attempt?" "Then," saith Pyrrhus, "we will fall in upon Greece and Macedon, and recover what we have lost there." "Well, when all are subdued, what fruit do you expect from all your victories?" "Then," said he, "we will sit down and enjoy ourselves." "Sir," replied Cineas, "may we not do it now? Have you not already a kingdom of your own? And he that cannot enjoy himself with a kingdom, cannot with the whole world. Such are the designs of men, and so we may
answer

answer them. Most are projecting how they may get such an estate; then how they may raise themselves to honour, and think that their advancement in both will bring them satisfaction. Alas! this will not do. Their desires will still run before them: And they may as well sit down content where they *are*, as where they *hope to be*."

3. Vetellius, an Emperor of Rome, was so luxurious, that at one supper he had upon his table two thousand fishes of different kinds, and seven thousand flying fowls. He was drawn through the streets of Rome with an halter about his neck, and was put to death.

4. Dioclesian found a crown so disagreeable, that he cast it off, and retired to a private life. And another said from his own bitter experience, that if any man knew what cares and dangers were wrapt in a crown, he would not take it up if he saw it lie in the way before him.

5. Charles V. Emperor of Germany, King of Spain, and Lord of the Netherlands, was born at Ghent in the year 1500. He is said to have fought sixty battles, in most of which he was victorious; to have obtained six triumphs, conquered four kingdoms, and to have added eight principalities to his dominions. An almost unparalleled instance of worldly prosperity, and the greatness of human glory. But all these fruits of his ambition, and all the honours that attended him, could not yield him true and solid satisfaction. Reflecting on the evils and miseries which he had occasioned, and convinced of the emptiness of earthly magnificence, he became disgusted with all the splendour that surrounded him, and thought it his duty to withdraw from it, and spend the rest of his days in religious retirement. Accordingly he voluntarily resigned all his dominions to his brother and son; and after

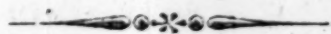
taking an affectionate and last farewell of his son, and a numerous retinue of princes and nobility, that respectfully attended him, he repaired to his chosen retreat, which was situated in a vale in Spain, of no great extent, watered by a small brook, and surrounded with rising grounds covered with lofty trees. A deep sense of his frail condition and great imperfection, appears to have impressed his mind, in this extraordinary resolution, and through the remainder of his life. As soon as he landed in Spain, he fell prostrate on the ground, and considering himself now as dead to the world, he kissed the earth and said,—“Naked came I out of my mother’s womb, and naked I now return to thee, thou common mother of mankind!”

6. A remarkable instance of the unsatisfactory nature of all worldly prosperity, is afforded by the Emperor Septimius Severus, “*Omnia fui, et nihil expedit.*” “I have been all things, and all is of little value,” was his declaration, after having been raised from an humble situation to the Imperial Throne of Rome and the Sovereignty of the World.

7. Eminence of situation is no proof of superior happiness; hence Pope Adrian VI. had this inscription put on his monument. “Here lies Adrian the Sixth, who was never so unhappy in any period of his life, as in that in which he was a Prince.”

From the above circumstances we may learn to moderate our desires, and not to depend on any fascinating situation or earthly good, however alluring; not, indeed, that we are to conclude that temporal blessings are to be undervalued, and that terrene enjoyments are to be neglected altogether. “Nothing,” says the late Mr. Sowden, “except the grossest stupidity and ingratitude, can
render

render us insensible to temporal prosperity, and to the external means of happiness, when Providence thinks fit to bestow them upon us. When our cup overflows with blessings, and we are surrounded with every thing which can render life not only comfortable but delightful, shall we, because imperfection is the indelible character of every worldly advantage, give way to melancholy and sorrow, or suffer such gloomy discontent to suppress, and render vain every motive to gratitude and joy? Forbid it, reason—forbid it, religion." Let us then attend to the golden mean, neither to expect a heaven in this life, nor to make it a hell by our discontent, impatience, and folly. Let us not depend on futurity, nor "overlook present happiness in the idle hope, that some future period of life will afford us more complete satisfaction; thus bartering the enjoyment of actual good for the empty shadow of vain expectation."



WRITERS, WRITING BOOKS, &c.

"A man," says Dr. Johnson, "should begin to write soon, for if he waits till his judgment is matured, his inability through want of practice to express his conceptions, will make the disproportion so great, between what he sees and what he can attain, that he will probably be discouraged from writing at all." It was a common saying of Bishop Jewel, "That men acquired more learning by a frequent exercising their pens than by reading many books." Seneca, in his letter to Lucilius, assures him, "There was not a day in which he did not either write something, or read and epitomize some good author."

1. It hath been remarked, that, John Bunyan died at sixty years of age, and left sixty books or tracts of his own composition behind him.

2. Mr. Baxter wrote at least a hundred and forty-five distinct treatises, whereof four were folios, seventy-three quartos, forty-nine octavos, nineteen in twelves and twenty-fours, besides single sheets, separate sermons, and five and twenty prefaces before other men's writings.

3. Dr. C. Mather wrote and published three hundred and eighty-two books, reckoning essays and single sermons, and several of the books are of considerable size.

4. Joseph Keble, an English lawyer, was a man of incredible industry: the first work he undertook for the public, was making a new table to the statute book, in the year 1674; he published several books in his life-time, and when he died, in 1710, left above one hundred large folios, and more than fifty thick quartos in manuscript. He employed all his time in writing, not only to report the law at the King's-bench, Westminster, but even all the sermons at Gray's Inn Chapel, both forenoon and afternoon, to the amount of above four thousand.

5. It is said of Dr. Adam Smith, that he had book-making so much in his thoughts, and was so chary of what might be turned to account in that way, that he once said to Sir Joshua Reynolds, that he made it a rule when in company, never to talk of what he understood.

6. It is not always the case, that the best writers are the most sprightly in their conversation, or the most accomplished in their manners. Dr. Johnson observed of Dr. Goldsmith, "that no man was more foolish when he had not a pen in his hand, or more wise when he had."

7. Some

7. Some authors are capable of composing with great facility, in a short time, while others are both strangers and enemies to such expedition, and let nothing pass out of their hands without reviewing and re-reviewing with great labour and attention. Bishop Horne seems to favour the latter—"It is," says he, "with books as it is with animals, those live longest with which their parents go longest before they produce them."

8. Perhaps those books may be considered as the best which answer the best end. Elegance of diction, sprightliness of thought, correctness of language, may be pleasant to a nice and fastidious taste; but, after all, a book, whose sentiment is good, the language simple, and calculated for the improvement of the generality, is to be preferred. "Hence," says Dr Watts, "I had rather be the author of Mr. Baxter's *Call to the Unconverted*, than the author of Milton's *Paradise Lost*." And a modern author observes, "If literary labours are to be estimated by the benefits they confer, and the great truths they diffuse, they cannot be rated too highly: when I consider the millions who have profited from the perusal of the *Pilgrim's Progress*, millions who probably would neither have been interested or awakened by a work written in a more elaborate, or, indeed, in any other form, I had rather be the author of it, than of the *Iliad* or *Paradise Lost*."

9. A history of the success of books, perhaps, would appear both entertaining and profitable.—Some have led their authors to riches, others to popularity, some to enjoy the favour of the great, some to wear mitres, and others to be held up as persons worthy of everlasting esteem. Writing made Addison a Minister of State. It raised Prior
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to public employment from abject obscurity. Burnet, Somers, Locke, Davenant, and Steele, owed their wealth and elevation to their pen. Mr. Alderman Boydell, in his preface to the folio volume of prints, observes, "That *it* was the first book that ever made a Lord Mayor of London."

10. It is somewhat remarkable, that some of the most excellent pieces ever published were composed in prison. It was in prison that Boethius composed his excellent book on the Consolations of Philosophy. Grotius, in his confinement, wrote his Commentary on Saint Matthew. Buchanan, in the dungeon of a monastery in Portugal, composed his excellent Paraphrases of the Psalms of David. Pellisson, during five years confinement for some state affairs, pursued with ardour his studies in the Greek language, in philosophy, and particularly in theology. Fleta, a well-known and very excellent little law production, was written by a person confined in the Fleet Prison, but whose name has not been preserved. Queen Elizabeth, while confined by her sister Mary, wrote some very charming poems, which we do not find she ever could equal after her enlargement. Mary Queen of Scots, during her long imprisonment by Elizabeth, produced many pleasing poetic compositions. Sir Walter Raleigh according to his own orthography, produced in his confinement, his History of the World. To which we may add, John Bunyan, who wrote the famous Pilgrim's Progress, in Bedford jail, where he was imprisoned for twelve years and a half, having only two other books, the Bible and the book of Martyrs: and the illustrious Apostle Paul, who wrote some of his sweetest epistles while a prisoner. From these instances, we may learn, that

that the powers of the soul are not to be repressed by outward distressing circumstances. Here we may say as Zeno did to Crates. When Crates displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, "You may seize my body, but Stilpo has laid hold of my mind." So enemies may seize and confine the body, but truth lays hold of the mind. This is liberty, which none can deprive us of. This is a privilege which remains, after every other comfort has been removed.

11. It is well known that every part of the year is not favourable to genius. Extremes of heat or cold equally militate against the exertions of the mind. — We are told, that Milton, sometimes was incapable of producing a single line, and at other seasons, his unpremeditated verse flowed with a felicity resembling inspiration. On those occasions, he immediately rang for his daughter, who acted as his amanuensis, and would dictate a considerable number of lines in a breath, which he afterwards polished and reduced. About the vernal and autumnal equinox, his vein of poetry was said to be the most happy.

12. "I have lost many ideas," says Locke, by their slipping out of my mind." Lord Bacon says, "He advises a man never to go without pen, ink and paper, to write down the thoughts of the moment." "I must own," continues he, "I have often omitted it, and often repented it. The thoughts that come unsought are commonly the most valuable, and should be secured because they seldom return."

13. The late Dr. Robertson, was long accustomed to learned society. It was his practice to record in a common place book, the anecdotes and ingenious

ingenious conversation of the day; and he was so happy in introducing these anecdotes into conversation, that whether he associated with lawyers, soldiers, or merchants, all of them left the company impressed with an idea that *he* had made their profession his peculiar study.

14. In writing and publishing, as well as in other things, we are prone to extremes. Some possessed of but inferior abilities, discover great forwardness, while others, whose minds are well informed, whose judgments are mature, whose abilities are shining, fear and tremble at the idea of entering into the field of authors. Alexander Small, of Birmingham, M. M. though a man of the most accurate and various knowledge, would never publish, and used to say, "*Stay till you are forty before you publish, and I am sure then you never will.*" Modesty is certainly commendable; but like many other good things proves injurious, when indulged to an excess. Had all the sons of invention, science, and religion, been of the same mind with the worthy gentleman above, thousands would have remained slaves to the fetters of ignorance and prejudice, who now shine as distinguished characters in the philosophical, political and religious world.

YOUTHFUL FOLLY.

THE consequences and evil effects of youthful folly are most strikingly exhibited in the parable of the Prodigal Son. I would have every gay, self-willed, worldly minded young man, read that parable once a day at least. He will there see that present sinful gratifications lead to future poverty.

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That he who is not satisfied with his father's house will soon find that the world itself will not make him happy. That a riotous life is the way to a low and ignoble one; and that he who wastes the blessings of life will come to want them. O young man learn to be wise by others folly, mark and avoid the fatal rocks on which the thoughtless mariners on the boisterous ocean of human life have been dashed to pieces.

1. A dissipated young fellow, seeing an aged hermit go by him barefoot—"Father," said he, "you are in a very miserable condition if there is not another world." "True son," replied the hermit, "but what is thy condition if there is?"

2. Crespius, the son of Chabrias, a noble Athenian, was so profusely expensive, that after he had lavishly consumed all his goods and other estates, he put to sale even the very stones of his father's tomb, in the building whereof the Athenians had expended a thousand drachms.

3. George Neville, brother to the great Earl of Warwick, at his installment into the Archbishoprick of York, made a prodigious feast to all the nobility, most of the principal clergy, and many of the great commoners; the catalogue of which alone, as given by different writers, is sufficient to excite satiety and disgust. To prepare and attend this feast, there was one thousand servitors, sixty-two cooks, and five hundred and fifteen menial apparitors in the kitchen.—But seven years after, fortune shifted the scene, for the King, seizing on all his estate, sent him prisoner to Calais, where he was kept bound in the most extreme poverty; justice thus punishing his former prodigality.

4. Such is often the vanity and prodigality of youth, that one kingdom is not sufficient to yield them the pleasures they are eagerly in quest after.

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Sir John Barber had a son, who was very extravagant. Being tired of the kingdom, and as it was fashionable to travel, he petitioned his father to enable him to perform it with taste. "I wish (added the son) for nothing more than an opportunity of seeing the world." Sir John listened to him with great attention, and replied, "Indeed, I am much pleased with your intention, and have not the least objection to your travelling, and *seeing the world*, provided *the world could not see you*." Thus every parent while granting to their children every necessary temporal indulgence should be anxious to preserve them from the vices, follies, and vanities to which they are exposed in the world.

I cannot help inserting here that beautiful passage of Dr. Watts, on the hopeful youth falling short of Heaven. "Youth and beauty, strength and health, wit and reason, judgment, memory, or sweet disposition; all these are the gifts of God in the world of nature, and render persons so far amiable as they are possessed of them. You that flourish in the vigour and glory of youth, and yet have no saving acquaintance with God in Christ, no right to eternal life; while I behold you, I would mourn over you with much compassion. What pity is it that the flower of your age should be employed only to soothe your vanity! to adorn your guilty passions, and to dress up the scenes of sin! That flower will wither in old age, and it leaves no perfume behind, but what arises from virtue and goodness; or, perhaps, you will give it up to untimely decay; by indulgence of irregular pleasures, you devote it to be blasted by the breath of Satan, and in the smoke of Hell. But is it not a pity, that a strong and healthy constitution should be wasted in slavery to your appetites, and in making provision for the flesh to fulfil the lust of it?"

it? Why should not the powers of nature, in their first bloom and glory, adorn the kingdom of grace? Why should not your sprightly days, and the warmest hours of life, be employed in some useful activity for the interest of God? What a decency and honour is added to religion, by its fairest and youngest votaries.

I pity the young, the vigorous, the comely figures of human nature, that neglect to seek after divine grace, that are ruined and made wretched to all eternity, by their excessive love of the pleasures, or the pomp, or the riches of this vain world. A thousand such sinners, that were once the hope of their families, and the lovely ornaments of the place they lived in, are now cursing the day of their birth, and raging with despair in the midst of the wrath of God."

ANECDOTES OF YOUNG PERSONS AND CHILDREN.

"EARLY piety," says Henry, "it is to be hoped, will be *eminent* piety. Those that are good betimes, are likely to be very good. He [Obadiah] that feared God from his youth, feared him greatly."

"Sentiments of piety and virtue," says Mr. Bryson, "cannot be impressed too early on the human mind. They are the origin of respectability in society, give relish to the innocent enjoyments of this life, and happily prepare for the fruition of consummate felicity in the life to come." Hear therefore the kind advice of one who is now in

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eternity.* “Remember, O remember, your Creator in the days of your youth. Let your youthful vigour be employed in securing the Divine favour, and conformity to the Divine image. Squander not away your precious time in the vanities and vices of this corrupt age, but rather seek ye first the kingdom of God and his righteousness. Pursue that line of life which alone can produce pleasurable reflection in the solemn moments of dissolution, and plant not aforehand your dying pillow with thorns. Do not scornfully disregard these friendly admonitions, and obstinately persist to walk in the ways of your own corrupt hearts, and according to the sight of your own eyes; for, know scorners, that for all these things God *will* bring you into judgment. You cannot avoid falling into the hands of the living God at last; and what treatment can you expect from his insulted Majesty, if you continue your hostilities against his awful authority? O that you would be persuaded to seek him while he may be found, and not pro-

* See an animated address to youth by the Rev. Mr. Bryson. This valuable man and excellent preacher closed the period of his mortal existence on Wednesday the 24th April last, much regretted by his church and all who knew him. Some of his last days being spent under my roof, he was kind enough to review these anecdotes as far as the article, *Retirement*; and meant to have gone through the whole, had not that indisposition which terminated in his dissolution, prevented. The close and intimate friendship which subsisted between us, makes me feel the separation as painful and distressing. Yet I desire to acquiesce and to remember that—

“Smitten friends,

“Are angels sent on errands full of love,

“For us they languish and for us they die;

“And shall they languish, shall they die in vain?”

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voke him to resolve in awful displeasure, that you shall never enter into his rest. Should he do so—better for you if you had never been born.”

“It is unalterably appointed unto all men once to die, and *after* death the judgment. Anticipate by serious reflection the solemn moments of dissolution. Impartially enquire what can support and console you when your heart and flesh shall fail. When your beauty, vigour, and vivacity are gone, and succeeded by ghastly deformity, weakness, and guilty sorrow—when the body is bathed in the cold sweats of death, and the deep racking pang rending asunder the soul from it—when an alarmed conscience upon a retrospective view of a mispent life, wherein eternity and its important concerns were forgot and disregarded, begins to operate, *as a never-dying worm*; and every prospect of the *future* appals with horror—What, O what would you not part with then, for the happy prerogatives of the truly righteous in those awful moments? For that divine support, for those exalted and exalting hopes of a blissful immortality, which assuage the agonies, and sweeten to them the bitter cup of death. There is only one way of dying the death of the righteous, and that is, by previously living their *life*. The life they live, is a life of faith, and of humble love to God. Faith and love united, are as essential to the constitution of a real christian, as the union of soul and body to that of a human being. May you humbly implore the bestowment of these prime graces! Now is the accepted time. O improve the favourable gales of opportunity before they are irrecoverably gone!

Say not, “it is time enough to think of these things.” Death’s arrows are perpetually flying at dreadful random among the sons of men, and youth and age promiscuous crowd the tomb. Besides,

were you *sure* of long life, how disingenuous, how monstrous would it be to spend the prime of your years in folly and vice, and reserve nothing for God and godliness but the remains of a mispent life? Can you reasonably suppose *such* a sacrifice would prove acceptable? Have you not rather reason to believe that such offerings would be rejected with divine disdain, and the impious offerers sent to reap in hell the fruits of their presumptuous impiety on earth? For God's sake, run not the dreadful risk. If religion reduced you to the necessity of even begging bread, you had better beg bread with Lazarus on earth, and afterwards arrive in Heaven; than enjoy all the honours and luxuries of life, and afterwards beg in vain for a drop of water to cool your tongues in inextinguishable flames. Remember also, that religion is as friendly to your temporal as to your eternal interests; and, consequently the more unreasonable is your opposition to, or neglect of it. It is the one thing *needful*, and shall it be treated as if it were the only thing *needless*? Shall the scoffs and sneers of profane infidels outweigh the respectable testimonies, of prophets, apostles, and martyrs, in favour of true religion? Shall the transitory pleasures of sin, which terminate in endless sorrow, be preferred to that pure and permanent felicity procured by the Lord of life and glory, and freely presented to you in his gospel? Is religion, think you, only a refinement of state policy, employed to keep the vulgar world in awe, that their boasted superiors might revel and riot without controul? Who ever found it so on a death bed? No mortal ever lived but found at last, that of all realities, religion was the most real. Will nothing convince you, that the great God is in awful earnest with you, however you may trifle with him? Will you
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be convinced by neither Moses nor the Prophets, nor the rising of one, even the son of God himself, from the dead? Will nothing but the actual infliction of threatened vengeance convince you of the reality of it? If so, there is reason to fear that you *will* be thus convinced. God forbid that this should prove your dreadful portion! For sin, God is most justly displeased, and his displeasure exposes to the bitter pains of eternal death. Therefore, because there is wrath, beware, lest he take thee away with his stroke; then, a great ransom cannot deliver thee.

Employ, therefore, your own powers of thought and reflection. Learn seriously to think *what* you are, and *whither* you are going. Sinful immortals hastening to an awful eternity, consider the certainty of death and judgment, and the preparation necessary for those unavoidable events. Heaven is a prize worth every effort that can be used to obtain it. *None* ever repented seeking it too soon or too much, but thousands for their criminal neglect of it. Avoid their unhappy example, and follow the divine counsel which a great and good Prince a little before his death, gave to his own son—“Know thou the God of thy fathers, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off *for ever*.”

1. As an instance of the excellent manner in which the Royal children are educated, one instance is worthy of mention, respecting their pocket-money. The young ones have all a stated sum allowed, proportioned to their age; and the Queen requires them to give an account, how they dispose of it, when they receive a lecture, if a

considerable portion is not bestowed in some commendable charity, that is free from ostentation. Every one chuses how he will bestow his money. One of the little ones hearing a newspaper read, said to the Queen, "Mamma, I can't think what a prison is?" Upon its being explained, and understanding that the prisoners were half starved for want. "That," replied the child, "is very cruel, for the prison is bad enough without starving. I will certainly give my charity in bread to poor prisoners," which being ordered was sent accordingly. Thus it is, that in the minutia of education, principles of humanity and tenderness are instilled, which are much more likely to form the mind, than the most laboured arguments and tedious reasonings."

2. It is related of a Mr. Baily, Minister of the Gospel in New England, that from a child he knew the holy scriptures, and from a child was wise unto salvation; giving great and constant evidence of it, by his habitual fear of God. There was one very remarkable effect of it. His father was a man of a very licentious conversation. His mother one day took the child, and calling the family together, made him pray with them. His father coming to understand how the child had prayed with the family, it smote his soul with great conviction, and proved the beginning of his conversion.

3. A child of six years of age being introduced into company, for his extraordinary abilities, was asked by a dignified Clergyman, "Where God was," with the proffer of an orange. "Tell me (replied the boy) where he is not? and I will give you two."

4. Dr. Watts's inclination for learning, made an early display of itself; it is reported of him that
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while he was very young, before he could speak plain, when he had any money given him, he would say to his mother, "A book, a book, buy a book." He began to learn Latin at four years old. When he was about seven or eight, he was desired by his mother to write her some lines, as was the custom with the other boys after the school hours were over, for which she used to reward them with a farthing. The Doctor obeyed, and presented her with the following couplet—

"I write not for a farthing, but to try
 "How I your farthing writers can outvie."

At the age of 21 or 22, he composed great part of his hymns. The following circumstance gave rise to his making of them: While he was at his father's at Southampton, the hymns which were sung at the dissenting meeting there, were so little to the gust of Mr. Watts, that he could not forbear complaining of them to his father. His father bid him try what he could do to mend the matter. He did, and had such success in his first essay, that a second hymn was earnestly desired of him, and then a third and fourth, &c. till in process of time there was such a number of them as to make up a volume.

5. Shenstone, the Poet, learned to read of an old dame whom his Poem of the School Mistress has delivered to posterity; and soon received such delight from books, that he was always calling for fresh entertainment, and expected that when any of the family went to market, a new book should be brought him, which when it came, was in fondness carried to bed and laid by him. It is said, that when his request had been neglected, his mother wrapped up a piece of wood of the same form, and pacified him for the night.

6. The

6. The learned and pious Dr. Edmund Grindall, from his infancy, was biassed by a strong propensity to literature. When a boy he used to make some valuable book or other the constant companion of his solitary walks. Passing one day through a field, with his coat or waistcoat buttoned half way up, and a volume resting in his bosom, an arrow from some unknown quarter lighted on his breast, and must have killed him immediately, if the book had not intercepted the point of the weapon in its way to his heart.

7. Ecclesiastical history furnishes us with the following instance: At Cæsarea, in Cappadocia, a child named Cyril, in a time of heavy persecution, called continually on the name of Jesus Christ, and neither threats nor blows could divert him from it. Many children of his own age persecuted him; and his unnatural father, who was a heathen, turned him out of doors. At last they brought him before the criminal judge, who both threatened and entreated him: but he said, "I rejoice to bear your reproaches, God will receive me: I am glad that I am expelled out of our house; I shall have a better mansion: I fear not death, because it will introduce me to a better life." In the end he was condemned to the flames, with a full expectation that he would recant and save his life: but he persisted, saying, "Your fire and your sword are insignificant, I go to a better house, and more excellent riches; dispatch me presently, that I may enjoy them." They did so, and he suffered martyrdom amidst a throng of wondering spectators.

8. Emelia Geddie, of Hiltown, in Scotland, gave very early indications of uncommon quickness of parts, and more uncommon seriousness and piety. The first thing remarked in her was, her propensity

propensity to make enquiries on the various objects around her, and the improvement she made upon the answers she received. "Ought we not (said she) to love that God, who made all these things and gave them to us?" She had an early attachment to prayer, and an extraordinary gift in it, infomuch, that at four years old, she prayed in a society of experienced christians, to which her mother had introduced her, to their great astonishment and edification.

A good man speaking to her one day of prayer, she said, "When I was a child, my mother taught me to pray; but now the Lord teaches me." Being asked how she knew the Lord's teaching from that of her mother, her reply was, "The Lord makes be both to rejoice and weep; he makes my heart glad, and gives me new words."

She even raised a little society of young ones like herself, who met for religious exercises, and made her their president. She persevered in a course of extraordinary piety till her death, which was very happy and religious in her 16th year, 1681.

9. It is said of Dr. Conyers, that he appeared to have had serious impressions from his infancy, and is remembered to have retired at a certain time from his playfellows, when only five years of age, and to have run down a lane to say his prayers. He was very fond of going to church when a little boy, and if he happened to be at play when the bell tolled for any ordinary service of the day, no solicitations of his juvenile companions could restrain his attendance.

10. Duke Hamilton, from a child, was remarkably serious, and took delight in reading his bible. When he was about nine years old, and playing about the room, the Duchess told Lady

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C. E.

C. E. a relation, that she said to him, "Come, write me a few verses, and I'll give you a crown." He sat down, and took pen and paper, and in a few minutes produced the following lines:

As o'er the sea-beat shore I took my way,
I met an aged man who bid me stay;
"Be wise," said he, "and mark the path you go,
This leads to heaven, and that to hell below;
The way to life is difficult and steep,
The broad and easy leads you to the deep."

11. A little child when dying, was asked, where it was going? "To heaven," said the child. "And what makes you wish to be there," said one? "Because Christ is there," said the child. "But," said a friend, "what if Christ should leave heaven?" "Well," said the child, I will go with him." Some time before its departure, it expressed a wish to have a golden crown when it died. "And what will you do," said one, "with the golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ."

12. Lessing, when in his sixth year, his father chose to have his picture drawn, in which he was to be represented sitting under a tree, playing with a bird. Young Lessing shewed his utter dislike to the plan, and said, "If I am to be painted, let me be drawn with a great heap of books about me, otherwise I had rather not be painted at all."

13. It is much to be desired, (observes one) that in lessons to children, matters of fact, of illustration, and of examples taken from visible objects, should be made use of. This wise method of instruction was, perhaps, never more forcibly and more usefully employed than in the following instance of Dr. Beattie's son. The Doctor speaking of his son, thus observes, "He had reached his fifth or sixth year, knew the alphabet, and could read a little;

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but had received no particular information with respect to the author of his being; because I thought he could not yet understand such information, and because I had learned from my own experience, that to be made to repeat words not understood, is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. "Yes," said I, carelessly, on coming to the place, "I see it is so: but there is nothing in this worth notice, it is mere chance;" and I went away. He followed me, and taking hold of my coat, said with some earnestness, "it could not be mere chance, for that somebody must have contrived matters so as to produce it." I pretend not to give his words or my own, for I have forgotten both, but I give the substance of what passed between us, in such language as we both understood. "So you think," I said, "that what appears so regular as the letters of your name, cannot be by chance?" "Yes," said he, with firmness, "I think so." "Look at yourself," I replied, "and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?" He said, they were. "Came you then hither," said I, "by chance?" "No," he answered, "that cannot be? something must have made me." "And who is that something?" I asked. He said,
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“ I do not know,” (I took particular notice, that he did not say, as Rousseau fancies a child in such circumstances would say, that his parents made him.) I had now gained the point I aimed at, and saw that his reason taught him, (though he could not express it), that what begins to be, must have a cause; and that what is formed with regularity, must have an intelligent cause. I therefore told him the name of the Great Being, who made him and all the world; concerning whose adorable nature, I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it.”

This excellent young man reaped the benefits of the instruction given him. Unlike the generality of young persons, he devoted himself to study, and religion, and made considerable proficiency in both. In his eighth year he studied Latin. He voluntarily got by heart seven entire books of Virgil's *Æneid*. At thirteen he entered student in Marschal College, which he attended five years; where, after making the most extraordinary acquisitions, he was admitted A.M. in 1786. In 1787, upon the recommendation of the University, his Majesty appointed him assistant Professor of Moral Philosophy and Logic, although he was not nineteen years of age. He had also some acquaintance with botany, music, physic, and at his leisure hours he studied the Hebrew language. This bright star, however, was soon to set, for he died on the 19th November, 1790, aged about 22 years. To the above account I subjoin his character, as drawn by a masterly hand, which in the present age, when infidelity so much abounds, must appear singularly excellent. It seems, that “ Piety and meekness
were

were the striking features of his character, and which were habitual to him from infancy and through life. The Christian religion and its evidences he had studied with indefatigable application; and the consequence was such as may be always expected in like cases, where the enquirer has candour and sense. No person could love his religion more than he did, or believe in it with fuller assurance of faith. But, in his behaviour, there was no austerity or singularity. Even when he came to be a man, he had, when in health and in the company of his intimate friends, all the playfulness of a boy. The effect of religion upon his mind was to make him chearful, considerate, benevolent, intrepid, humble, and happy. He loved all the human race; he bore a particular love to all Christians; and he wished all parties to exercise Christian charity towards each other. He was attached to the Church of Scotland, in which he had been educated; but he wished to be considered as a *Christian*, a title which he thought infinitely more honourable than any other. This is a distinguishing feature in his character, which must appear the more extraordinary, as well as the more amiable, when we contrast it with the conduct of many young men in the present age, who, without having made half his exertions in their enquiries after truth, affect to be thought Deists, or Sceptics, and to despise Revelation, merely that they may pass for philosophers. Nor was this undaunted avowal of his principles in the least affected, on the part of Mr. Beattie. It accompanied him to his dying hour, and enabled him, when he saw death approaching, to meet it with his usual calmness and resignation. One evening in particular, while he was expecting the physician, who was sent for, under the opinion that he was just going to expire, he

said, "*How pleasant a medicine is Christianity.*" Yet, with all this habit (so to speak) of religion, in conversation with his particular friends, he often displayed amazing pleasantry and humour. He had, what perhaps all people of observation have, a slight tendency to satire, but it was of the gentlest kind: he had too much good-nature to be either a general satirist, or a severe one. That taunting, glibbing raillery, which some people, who mistake ill-nature for wit, are so fond of, he hated. He never uttered a word with a view to give pain. Characters, however, there were, of whom he was at no pains to conceal what he thought; such as persons notoriously profligate;—those who in public office betrayed their trust; or who, rendered impudent by immorality and ignorance, retailed the wretched impieties of infidelity. Yet, with all his various talents and acquisitions, he was, in general company, though not awkward, modest to a degree, that bordered on bashfulness; and so silent, that some would have thought him inattentive, though, in fact, he was quite the reverse. But we should swell this article beyond all bounds, were we to enlarge on all the peculiar lineaments of this excellent character; such as the excessive delicacy, we may even say *purity* of his mind; his dislike of ambitious ornaments; his abhorrence of ostentation, which among other peculiarities, produced an insuperable aversion to dancing; his penetrating discernment of characters; his acuteness of intellect; his critical sagacity; and above all, his extensive benevolence and humanity, which led him to study physic, for the sole purpose of enabling himself to prescribe for the poor *gratis*."

MISCELLANEOUS

ANECDOTES AND REMARKS.

1. "WE may easily conceive," says Dr. Stennet, "how a pleasing kind of sensation excited in the breast by a pathetic description of misery, particularly the sufferings of Christ, may be taken for religion. Many a one has heard this sad tale told, and instantly concluded from his feelings, which partook partly of pain and pleasure, that he loved Christ. The sensation in these instances is precisely the same with that which a tender spectator feels at a tragical exhibition in the Theatre.

One of a compassionate disposition, but grossly ignorant, (perhaps an Indian), hearing, for the first time, in a Christian Assembly, a striking description of our Saviour's last passion, melted into tears, and after the service was over, eagerly besought the preacher to be ingenuous with him, and tell him, whether the fact he had related was true, for he hoped in God that such a cruel deed could never have been perpetrated."

2. Sir Matthew Hale, when Chief Baron of the Exchequer, was very exact and impartial in his administration of justice. He would never receive any private addresses or recommendations, from the greatest persons, in any matter in which justice was concerned. One of the first Peers of Eng-

land went once to his chamber and told him, "That having a suit in law to be tried before him, he was then to acquaint him with it, that he might the better understand it, when it should come to be heard in Court." Upon which, Sir Matthew interrupted him, and said, "He did not deal fairly, to come to his chamber about such affairs, for he never received any information of causes but in open court, where both parties were to be heard alike," so he would not suffer him to go on. Whereupon his Grace (for he was a Duke) went away not a little dissatisfied, and complained of it to the King, as a rudeness that was not to be endured. But his Majesty bid him content himself, that he was no worse used, and said, "He verily believed he would have used himself no better, if he had gone to solicit him in any of his own causes."

Another passage fell out in one of his circuits, which was somewhat censured as an affectation of unreasonable strictness; but it flowed from his exactness to the rules he had set himself. A gentleman had sent him a buck for his table that had a trial at the Assizes; so when he heard his name, he asked, "If he was not the same person that had sent him venison?" And finding he was the same, he told him, "He could not suffer the trial to go on, till he had paid him for his buck." To which the gentleman answered, "That he never sold his venison, and that he had done nothing to him, which he did not do to every Judge that had gone that circuit," which was confirmed by several gentlemen then present; but all would not do, for the Lord Chief Baron had learned from Solomon, that "a gift perverteth the ways of judgment;" and therefore he would not suffer the trial to go on till he had paid for the present; upon which the gentleman

gentleman withdrew the record. And, at Salisbury, the Dean and Chapter having, according to custom, presented him with six sugar loaves in his circuit, he made his servants pay for the sugar before he would try their cause." See his Life.

3. Honesty not only creates respect and confidence from others, but peace and felicity as to ourselves.* When the renowned Admiral Haddock was dying, he begged to see his son, to whom he thus delivered himself. "Notwithstanding my rank in life and public services for so many years, I shall leave you only a small fortune; but, my dear boy, *it is honestly got*, and will wear well: there are no seaman's wages or provisions in it; nor is there one single penny of dirty money." Happy is that man whose conscience doth not upbraid him of dishonesty either in a living or a dying hour.

4. It is said that Milton refused the place of Latin Secretary to the King, notwithstanding the most pressing importunities of his wife. When she urged him to comply with the times, and accept the Royal offer, his answer is said to have been to the following effect. "You are in the right, my dear, like other women, you are ambitious to ride in your coach; while my whole aim is to live and die an *honest man*."

5. Those who are so much engrossed with the present world as to forget the next, resemble the Duke de Alva, who when King Henry IV. of France asked him, whether he had observed the late great eclipse; he answered, "That he had

* Dr. R——, in his Dictionary, has a humorous remark—"Honesty," says he, "is a plant supposed to be possessed of eminent medical virtues, but it hath the misfortune not to be received into the *shops*."

so much to do upon earth, that he had no time to look up to heaven." This is literally the language of many who are absorbed in the cares of this life, and who are lovers of pleasure more than lovers of God.

6. A gentleman of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them, as they expanded and burst in the sun-shine. A pert youth fell into a fit of loud laughter, at a sight so strange, and which shewed (as he thought) such folly and insanity.—“Be ashamed, young man,” said one who passed by, “of your rudeness and ignorance. You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours, by a series of experiments, no less curious than useful, though you deem them childish and insignificant.” Thus many treat the most sublime speculations, because they do not understand them.

7. The life of the famous Mr. Grimshaw exhibits some circumstances worthy of attention.—We shall here only insert a few.* He was a man very laborious, faithful, and useful in his work. “Without intermitting his stated services at home, he went much abroad. In a course of time he established two circuits, which, with some occasional variations, he usually traced every week, alternately. One of these he often pleasantly called his idle week, because he seldom preached more than twelve or fourteen times. His sermons, in his working or busy week, often exceeded the number of twenty-four, and sometimes amounted to thirty.”

* If the reader be desirous of knowing more of this excellent man, he may consult Mr. Newton's Life of him, recently published.

8. "He once apologized for the length of his discourse to this effect: "If I were in some situations, I might not think it needful to speak so much; but many of my hearers who are wicked and careless, are likewise very ignorant, and very slow of apprehension. If they do not understand me, I cannot hope to do them good; and when I think of the uncertainty of life, that perhaps it may be the last opportunity afforded; and that it is possible I may never see them again, till I meet them in the great day, I know not how to be explicit enough; I endeavour to set the subject in a variety of lights; I express the same thoughts in different words, and can scarcely tell how to leave off, lest I should have omitted some thing, for the want of which, my preaching and their hearing might prove in vain. And thus, though I fear I weary others, I am still unable to satisfy myself."

9. "Though he often preached to great numbers, he was a no less attentive servant to a few. When any were willing to hear, he was ready to preach, and he often cheerfully walked miles in the winter, in storms of wind, rain or snow, upon lonely unsheltered moors, to preach to a small company of poor, aged, decrepit people, in a cottage.

10. "It was his frequent and almost constant custom, to leave the church, while the psalm was singing, to see if any were absent from worship, and idling their time in the church-yard, the street, or the ale-houses, and many of those whom he so found, he would drive into the church before him. "A friend of mine," says Mr. Newton, "passing a public-house in Haworth, on a Lord's day morning, saw several persons making their escape out of it, some jumping out of the lower windows, and some over a low wall; he was at first alarmed, fearing the house was on fire, but

but upon enquiring what was the cause of the commotion, he was told, "That they saw the parson coming." They were more afraid of their parson than of a justice of peace. His reproofs were so authoritative, and yet so mild and friendly, that the stoutest sinners could not stand before him."

11. "One Lord's day as a man was passing through Haworth on horseback, his horse lost a shoe; he applied to a blacksmith, who told him, "That he could not shoe a horse on the Lord's day, without the Minister's leave." They went together to Mr. Grimshaw, and the man satisfying him that he was really in haste, going for a midwife, Mr. Grimshaw permitted the blacksmith to shoe the horse, which otherwise he would not have done for double pay.

12. "He endeavoured likewise to suppress the generally prevailing custom in country places, during the summer, of walking in the fields on a Lord's day, between the services or in the evening, in companies. He not only bore his testimony against it, from the pulpit, but reconnoitred the fields in person, to detect and reprove the delinquents. One instance of this kind, which shews both his care of his people, and his great ascendancy over them, and which is ascertained by the testimony of many witnesses, some of whom I believe, are still living, I shall relate. There was a spot at some distance from the village, to which many young people continued to resort; he had often warned them in his preaching against this custom, and at last, he disguised himself one evening, that he might not be known till he was near enough to discover who they were. He then spoke and charged them not to move. He took down all their names with his pencil, and ordered them
to

attend him on a day and hour which he appointed. They all waited upon him accordingly, as punctually as if they had been served with a judge's warrant. When they came, he led them into a private room, where, after he had formed them into a circle, and commanded them to kneel down, he kneeled down in the midst of them, and prayed for them with much earnestness for a considerable time, and concluded the interview, when he rose up, by a close and affecting lecture. He never had occasion afterwards to repeat this friendly discipline. He entirely broke the custom, and the place has never been resorted to on a Sunday evening, from that time to the present day.

13. "Mr. Grimshaw was an economist, that he might be the more able to impart to the needy; yet he was a lover of hospitality, and he had occasionally many visitants in the summer season. The house was sometimes full: it was his frequent practice to lodge as many of his guests as he could, to give up his own bed, and then he would retire to sleep in the hay-loft, without giving his friends the least intimation of his purpose. He was actually surprized one morning, by a gentleman, who found him cleaning the boots of his guest whom he thought was asleep."

14. "The late Mr. Whitfield, in a sermon he preached at Haworth, having spoken severely of those professors of the gospel, who by their loose and evil conduct caused the ways of truth to be evil spoken of, intimated his hope, that it was not necessary to enlarge much upon that topic to the congregation before him, who had so long enjoyed the benefit of an able and faithful preacher, and he was willing to believe, that their profiting appeared to all men. This roused Mr. Grimshaw's spirit, and notwithstanding his great regard for the preacher,

preacher, he stood up and interrupted him, saying with a loud voice, "Oh, Sir, for God's sake do not speak so, I pray you do not flatter them; I fear the greater part of them are going to hell with their eyes open."——

15. The famous oriental philosopher Lokman, while a slave, being presented by his master with a bitter melon immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit." Lokman replied, "I have received so many favours from you, that it is no wonder I should once in my life eat a bitter melon from your hand." This generous answer of the slave, struck the master to such a degree, that he immediately gave him his liberty. With such sentiments should man receive his portion of sufferings at the hand of God.

16. The Marshal D'Armont, having taken Crodon in Bretagne, during the league, gave orders to put every Spaniard to the sword who was found in that garrison. Though it was announced death to disobey the orders of the General, an English soldier ventured to save a Spaniard. The Englishman was arraigned for this offence, before a court-martial, when he confessed the fact, and declared himself ready to suffer death, provided they would save the life of the Spaniard. The Marshal being much surprised at such a conduct, asked the soldier, "How he came to be so much interested in the preservation of the Spaniard."—"Because, Sir, (replied he) in a similar situation, he once saved my life."—The Marshal greatly pleased with the goodness of the soldier's heart, granted him pardon, saved the Spaniard's life, and highly extolled them both. Thus he who feels a true regard for Jesus and his disciples, will not count his life dear unto himself;
so

so that he may promote the honour of his Divine Master, and do good to his fellow men. The noble principle of gratitude to the Saviour will inspire him to be active in his cause, and to bear all the sufferings attendant on it.

17. Henry IV. of France, though a warrior, deserves to be recorded as one who delighted not in the shedding of blood where it could be avoided. When he was advised to take Paris by assault before the arrival of the auxiliaries which the King of Spain was sending to the succour of the league, he would not give his consent to expose that capital to the horrors which a city taken by storm must experience. "I am," said he, "the real father of my people; I am like that genuine mother who presented herself before Solomon; I would much rather not have Paris in my possession, than possess it in a state of ruin, by the slaughter of so many persons." If those who delight so much in bloodshed would learn to imitate this illustrious monarch, we should not hear of so much carnage and slaughter among mankind. And as one observes, "If christian nations were nations of christians, all war would be impossible and unknown amongst them."

18. It is recorded of the same King, on one of his birth-days, that he said, "I was born as on this day, and no doubt taking the world through, thousands were born on the same day with me, yet out of all those thousands, I am perhaps the only one whom God hath made a King. How signally am I indebted to the peculiar bounty of his providence."

19. This amiable Prince, it is said, wished to hold his empire from affection, not force. He was firm when the public good required it, yet never intoxicated with absolute power. Some court

court flatterers on a particular occasion, once entreated him to make use of his authority. He made them this answer—" *The first duty of a Sovereign is to consider of every thing, and to remember he has himself two sovereigns, God and the Law.*"

20. Soon after the Abbé de St. Pierre published his book on a perpetual peace, a Dutch innkeeper set up a sign inscribed, "A la paix perpetuelle." It represented a church-yard, "as if the mischievous passions and the follies of mankind were to cease only with the total extinction of the human race."

21. Dr. Wheeler, of Oxford, when he was a young man, had the care of a neighbouring parish for 15l. per year, which he was never paid; but he counted it a convenience, that it compelled him to make a sermon weekly. One woman he could not bring to the communion, and when he reproved or exhorted her, she only answered, "*That she was no scholar.*"

22. Monsieur Claude had not a fine voice, but his auditors were always charmed with his sermons; and it was a smart saying of a gentleman who was asked after sermon, how he liked the preacher, "*Every voice will be for him,*" said he, "*but his own.*"

23. An honest countryman happening to hear a paper genius preach, was asked by his wife when he went home, how he liked the preacher: "Alas!" said he, "he was a poor preacher, as ever I saw, woman: he was just like a crow picking the corn; for he always put down his head for a pick, and then looked about to see if any person was coming near him." Even rustic simplicity cannot but see the propriety of *just action* in the pulpit.

24. A few months before that ingenious artist, Mr. Hogarth, was seized with the malady which
deprived

deprived society of one of its most distinguished ornaments, he proposed to his matchless pencil the work he has entitled the Tail-Piece. The first idea of this, is said to have been started in company at his own table. "My next undertaking," said Hogarth, "shall be the end of all things." "If that is the case," replied one of his friends, "your business will be finished, for there will be an end of the painter." "There will so," answered Hogarth, sighing heavily, "and therefore the sooner my work is done the better." Accordingly he begun the next day, and continued his design with a diligence that seemed to indicate an apprehension, (as the report goes) he should not live till he had completed it. This, however, he did in the most ingenious manner, by grouping every thing which could denote the end of all things:—a broken bottle—an old broom worn to the stump—the but end of an old firelock—a cracked bell—a bow unstrung—a crown tumbled in pieces—towers in ruins—the sign-post of a tavern, called the World's End—tumbling—the moon in her wane—the map of the globe burning—a gibbet falling, the body gone, and the chains which held it dropping down—Phœbus and his horses dead in the clouds—a vessel wrecked—Time with his hour-glass and scythe broken—a tobacco pipe in his mouth, the last whiff of smoke going out—a play-book opened, with *exeunt omnes* stamp'd in the corner—an empty purse—and a statute of bankruptcy taken out against nature. "So far good," cried Hogarth; "nothing remains but this," taking his pencil, in a sort of prophetic fury, and dashing off the similitude of a painter's pallet broken—"Finis," exclaimed Hogarth, "*the deed is done, all is over.*" It is a very remarkable and well-known fact, that he never again took the pallet in hand. It is a circumstance

less known, perhaps, that he died about a year after he had finished this extraordinary tail-piece.

25. Dr. Willet, in his epistle dedicatory, prefixed to his Hexapla upon Exodus, has this expression:—"It is most honourable for a soldier to die fighting, and for a Bishop or Pastor praying; and if my merciful God shall vouchsafe to grant me my request, my earnest desire is, that in writing and commenting upon some part of the Scripture, I may finish my days." This request was granted him, for he was called hence as he was composing a commentary upon Leviticus.

26. A great delight in our own performances, is, perhaps, an evidence of our ignorance. It was an observation of the celebrated author of the *Wealth of Nations*, that when he was a Professor at Glasgow, he had hardly ever seen a young man come to any eminence who was soon satisfied with his own compositions.

27. Bishop Newton, June 1754, lost his father, aged 83; and his wife, aged 38. At this time he was engaged in writing his *Dissertations on the Prophecies*; "and," says he, "happy it was for me; for in any affliction I never found a better and more effectual remedy than plunging deep into study, and fixing my thoughts as intensely as I could upon other subjects."

28. Peter the Great, contrary to the custom of other Princes, kept no huntsmen. He had ver-
durers to attend, not to the preservation of the game, but of his parks. So far from taking any delight in hunting, he could not bear the idea of what the poor animals must suffer. Being at a country house in the province of Moscow, a neighbouring gentleman, who was a great sportsman, thought to oblige his Majesty much by inviting him to a hunting party. The Monarch thanked
him

him with politeness, but declined the offer.—
 “Hunt gentlemen,” said he, “hunt as much as you please. Make war upon wild beasts. For my part I cannot amuse myself that way, while I have enemies abroad to fight, and obstinate and untractable subjects at home to reform.”

29. The King of Prussia's idea of hunting is strongly characteristic of a noble and feeling mind. “The chase,” says he, “is one of the most sensual of pleasures, by which the powers of the body are strongly exerted, but those of the mind remain unemployed. It consists of a violent exertion of desire in the pursuit, and the indulgence of a cruel passion in the death of the game. It is an exercise which makes the limbs strong, active, and pliable; but leaves the head without improvement. I am convinced that man is more cruel and savage than any beast of prey. We exercise the dominion given us over these our wretched fellow-creatures, in the most tyrannical manner. If we pretend to any superiority over the beast, it ought certainly to consist in reason. But we commonly find, that the most passionate lovers of the chase renounce this privilege, and converse only with their dogs, their horses, and other irrational animals. This renders them wild and unfeeling, and it is highly probable they cannot be very merciful to the human species; for a man who can in cold blood torture a poor innocent animal, cannot feel much compassion for the distresses of his own species; and besides, can the chase be a proper employment for a thinking mind?”

30. A very remarkable circumstance is related concerning Monsieur Huet, the learned Bishop of Avranches. During the latter years of his life his genius and memory gradually failed; but two or three hours before his death, being then in the

ninety-first year of his age, his genius revived, his memory returned, and he enjoyed all his intellectual faculties in their original vigour.

31. It is remarked in the life of the famous Mr. John Cotton, of New England, that he dedicated every sermon to the honour of his Great Master, and subscribed these words to all his sermons: "Tibi Domine."—To thee, O Lord.

32. The University of Edinburgh was at one time happy in two bright ornaments, Dr. Rule and Mr. Campbell, Professor of Divinity. Their lodging-rooms were so situated, that the windows were opposite to each other, though at some distance. Dr. Rule used to sit up late at his studies, but Professor Campbell rose very early in the morning, so that many times the Dr.'s candle would not be put out by that time Mr. Campbell's was lighted. The one was commonly called, *The Evening Star*, and the other *The Morning Star*. They lived together in great love, and there was a most intimate friendship between them. The Dr. died a little before Mr. Campbell. When the news came to him that the Dr. was departed, it made no small impression upon him, and he presently said, "The Evening Star is now gone down, and the Morning Star will soon disappear."

33. Mr. P. Henry used to say that he had been told concerning the famous Mr. Dodd, that some called him in scorn "Faith and Repentance," because he insisted so much upon these two in his preaching; "but," says Mr. Henry, "if I were to die in the pulpit, I would desire to die preaching Repentance; and if I die out of the pulpit, I would desire to die practising it."

34. It was a custom in former days for merchants in their books of accounts to have "Laus Deo" (Praise to God) written in the beginning of every

every leaf, and it stood on the head of the page in large and fair letters, to put them always in mind that in all their human affairs they should carry on a divine design for the glory of God.

35. When Antisthenes was asked what advantages philosophy had afforded him, he answered, "It has taught me to subdue myself." With what greater propriety may a godly man boast of that christian philosophy which more effectually gains the victory over self, than any other principle in the world.

36. "There are four things," say Mr. P. Henry, "which I would not for the world have against me,—the word of God, my own conscience, the prayers of the poor, and the account of godly ministers."

He observed, that the Scripture mentions but two who observed their birth-day with feasting and joy, and they were neither of them copies to be written after, viz. Pharaoh, Gen. xl. 20. and Herod, Mat. xiv. 6. "But," saith he, "I rather observe it as a day of mourning and humiliation, because shapen in iniquity and conceived in sin." When he had completed the thirtieth year of his age, he noted this, 'So old and no older, Alexander was, when he had conquered the great world; but I have not yet subdued the little world—myself.' On a sermon, Mat. xi. 30. My yoke is easy, &c. after many things insisted upon, to prove the yoke of Christ easy, he at last appealed to the experiences of all that had drawn in that yoke. *Call now, if there be any that will answer you, and to which of the saints will you turn? turn to which you will, and they will all agree that they have found wisdom's ways pleasantness, and Christ's commandments not grievous: "and," saith he, "I will here witness for one, who through grace hath in some*

poor measure been drawing in this yoke, now above thirty years, and I have found it an easy yoke, and like my choice too well to change."

He would say sometimes that one great use of week-day lectures was, that it gave ministers an opportunity of hearing one another preach, by which they are likely to profit, when they hear not as masters, but as scholars; not as censors, but as learners.

"Those do well," said he, "that pray morning and evening in their families; but those do better that pray and read the Scriptures; but those do best of all that pray and read and sing Psalms: and Christians should covet earnestly the best gifts."

"There are four rules," says he, "to be duly observed in going to law. 1. We must not go to law for trifles, as he did who said, he would rather spend a hundred pounds in law than lose a pennyworth of his right. 2. We must not be rash and hasty in it, but try all other means possible to compose differences; wherein he that yields most, as Abraham did to Lot, is the better man, and there is nothing lost by it in the end. 3. We must see that it be without malice or desire of revenge. If the undoing our brother be the end of our going to law, as it is with many, 'tis certainly evil, and it speeds accordingly. 4. It must be with a disposition to peace, whenever it may be had, and an ear open to all overtures of that kind."

He was wont to observe, for the encouragement of such as had meetings in their own houses, *"that the ark is a guest, that always pays well for its entertainment."* And he noted, that when Christ had borrowed Peter's boat to preach a sermon out of it, he presently repaid him for the loan, with a great draught of fishes.

His usual compliment to his new married friends was, *"Others wish you all happiness, I wish you all holiness,"*

holiness, and then there is no doubt but you will have *all happiness*.

When some of his friends have solicited him to have his picture drawn, he would put them off with this—“*That the best picture of a minister is in the hearts of his people.*”

Another saying of his was, “Have communion with few—be familiar with one—deal justly with all—speak evil of none.”

37. What great good may be done, and what a variety of evils removed by a mild and prudent spirit. In the time when the church suffered much by the imprudence of many of her members, it was said, that if all the Presbyterians had been like Mr. Stephen Marthal, and all the Independents like Mr. Jeremiah Burroughs, and all the episcopal men like Archbishop Usher, the breaches of the church would soon have been healed.

38. It has been pleasantly remarked of Lord Anson, who was not unfrequently duped at play, that he had been round the world but never in it. It may also be remarked, that there are not a few who pretend to have great knowledge of the world, but little knowledge of themselves, *that world within*.

39. Sir William Waller left behind him in a daily directory for his conduct these reflections: “Every day is a little life, in the account whereof we may reckon our birth from the womb of the morning; our growing time from thence to noon (when we are as the sun in his strength); after which, like a shadow that declineth, we hasten to the evening of our age, till at last we close our eyes in sleep, the image of death; and our whole life is but this tale of a day told over and over. I should therefore so spend every day, as if it were all the life I had to live: and in pursuance of this end, and of the vow I have made to walk with God

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in a closer communion than I have formerly done, I would endeavour, by his grace, to observe in the course of my remaining span, or rather inch of life, this daily directory : To wake with God as early as I can, and to consecrate the first fruits of my thoughts unto him by prayer and meditation, and by renewed acts of repentance, that so God may awake for me, and make the habitation of my righteousness prosperous. To this end I would make it may care to lie down the night before in the peace of God, who hath promised that his commandment shall keep me when awake."

40. The most elevated and conspicuous situations of life, however desirable, are not always the most safe. Hence, Mr. Baxter, in the account of his own life, represents it as a great blessing, that in his youth he very narrowly escaped getting a place at Court. Perhaps he thought of that passage—"Jeshurun, when he waxed fat, he kicked, &c."

41. When an offer was made to Themistocles, of teaching him the art of memory ; he answered, "that he would rather wish for the art of forgetfulness." So, I suppose, it is with many who, however desirous they are of retaining some things would esteem it a felicity to be able to forget others, agreeable to the declaration of Scriptures, "Thou shalt forget thy misery, and remember it as waters that pass away."

42. Alexander the Great, when young, being asked to run in a race among the common multitude, replied, "Were I not a King's son, I should not regard my company ; but, being a Prince, I must keep such company as is suited to my noble birth and royal dignity." What a reproof is this to many who profess to be the children of the Most High, who choose for their companions the people of this world.

43. Philip,

43. Philip, King of Macedon, as he was wrestling at the Olympic games, fell down in the sand, and when he rose again, seeing the print of his body in the sand, cried out, "*O how little a parcel of earth will hold us, when we are dead, who are ambitiously seeking after the whole world whilst we are living.*"

"Where are the mighty thunderbolts of war,
 "The Roman Cæsars and the Grecian Chiefs
 "The boast of story? Where the hot brain'd youth
 "Who the tiara at his pleasure tore,
 "From Kings of all the then discover'd globe;
 "And cry'd forsooth because his arm was hamper'd,
 "And had not room enough to do its work?
 "Alas! how slim, dishonourably slim,
 "And cramm'd into a space we blush to name."

BLAIR.

44. When Agesilaus was ready to die, he charged his friends, that they should neither make any picture nor statue of him.—"For," saith he, "if I have done any thing that is good, that will be my monument; but if I have done otherwise, all the statues that you can make will not keep my good name alive." So the righteous," saith the Scriptures, "shall be in everlasting remembrance, while the name of the wicked shall rot."

45. "Should we consider," says a learned and pious prelate of old time, "what various and new delights our first parents had before them at their creation; the beauty of their own original righteousness, the glories of heaven, and the precious things of the earth, we may say of them as Epimanondas did, concerning a worthy captain who died in the camp at Leuctra, '*Quomodo vacavit huic in tantis negotiis mori.*' How could they spare any time to sin and die.

46. A

46. A brave officer said once to his soldiers in a day of battle, "Unless ye kill your enemies, they will kill you." In like manner may it be said, "Unless we crucify the flesh, it will be our everlasting ruin." "For if we live after the flesh we must die; but if we through the spirit mortify the deeds of the body we shall live."

47. It is reported of a Grecian commander, that wherever he went, though he were alone, he was still considering all the places he passed by, how an enemy might possess them, and lay ambushes in them to his disadvantage, should he command an army there. O that Christians were half so cautious! "A prudent man foreseeth the evil, and hideth himself."

Rapist 48. A Baptist asking a Protestant, where his religion was before Luther? He wittily answered, "In the bible, where your's never was."

49. Mr. Lawrence, who was a sufferer for non-conformity, if he would have consulted with flesh and blood, as was said of one of the martyrs, had eleven good arguments against suffering, viz. a wife and ten children. Being once asked, how he meant to maintain them all, he cheerfully replied, "They must all live on the sixth of Matthew, Take no thought for the morrow, &c."

50. Boleslaus, King of Poland, when he was to speak or do any thing of importance, would take out a little picture of his father, that he carried about him, and kissing it would say—"I wish I may speak and do nothing at this time unworthy thy name." So we who receive so many favours daily from God, should pray that we may do nothing that may tend to the dishonour of his name, or unworthy of our calling.

51. Sir Francis Walsingham, towards the end of

of his life, wrote thus to Lord Burleigh:—"We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time we begin to live to ourselves and to God." It is well when men in high situations, and in the midst of all the gay scenes of the world, begin to think of God and futurity, and at last close their lives in the fear and love of God.

52. A great man having injured a philosopher, sent his servant to intreat or charge him, that he would not write against him; by whom he returned this answer—"That he was not at leisure to think of him." This is happy living, when injuries disturb not the mind, and when we are enabled to forgive the offences of those who have opposed us.

53. When Mr. John Howe was at Exeter, the Bishop expressed a desire to see him with great civility as his old acquaintance; but expostulated with him about his non-conformity, and desired to know the reasons. Mr. Howe waving many others, only mentioned re-ordination. "Why, pray Sir," said the Bishop, "what hurt is there in being re-ordained?" "Hurt, my Lord," said Mr. Howe, "it is shocking, it hurts my understanding, it is an absurdity; for nothing can have two beginnings."

54. It was said of Catharine de Medicis, niece of Pope Clement VII. that she never did right except she did it by mistake. Alas, how many such are there!

55. Alexander demanded of a pirate whom he had taken, "By what right he infested the seas?" "By the same right," replied he, boldly, "that you enslave the world. But I am called a robber, because I have only one small vessel, and you are styled

styled a conqueror, because you command great fleets and armies."

56. Some people are so self-conceited, that they resemble the Chinese, who, because they are ingenious in some arts, say, "They were born with two eyes, whereas the rest of mankind have but one."

57. The greatest talkers are not always the closest thinkers. "Hence," says Montesquieu, "A man talks in general in proportion to the small degree of thought which he possesses."

58. Calanus, an Indian philosopher, who followed Alexander the Great in his expedition to the Indies, being tormented with the colic after passing 83 years in health, he petitioned the conqueror to cause a funeral pile to be erected, whereon he might finish his days according to the custom of his country. That Prince, who loved and esteemed him, reluctantly yielding to his entreaties, ordered his army to range itself in order of battle round the funeral pile. Calanus, crowned with flowers and magnificently habited, ascended the pile with a tranquil and composed countenance, saying as he went up, "That having lost his health, and seen Alexander, life had nothing more to interest him." With what greater propriety may a good man say, "that having found the world to be vanity, and seen Christ by faith, he wishes to live no longer here." Thus said Simeon, "Lord, now lettest thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

59. It is said, that when Pompey, by all his arguments and persuasions could not keep his soldiers from going out of the camp, he laid himself down in the narrow passage which led out of it, saying,

"Now

“ Now go out if you will ; but if you do you shall trample upon your General.” This overcame them : not one would stir. So we cannot get out of Christ’s camp into unlawful pleasures, and sensual diversions, without as it were trampling under foot the Son of God.

60. It is recorded of Alexander, that, when he came against any city, he set up a lamp or light, and if they did not yield before the light was expired, he immediately put them to the sword. So the lamp of the Gospel, and the light of human life are set up before impenitent sinners, who if they surrender not before this light be extinct, must inevitably fall a victim to the sword of divine justice.

61. It is said of the gallant Epaminondas, that when he was dangerously wounded in battle, his soldiers carried him, fainting and senseless to his tent. But the moment he recovered the use of his reason, he asked, “ Whether his shield was safe.” Thus the Christian, however assaulted by his enemies, should always be solicitous for the preservation of that shield, which quencheth all the fiery darts of the wicked.

62. Alexander had a famous, but indigent philosopher in his Court. Our adept in science, was once particularly straitened in his circumstances. To whom should he apply, but to his Patron, the conqueror of the world? His request was no sooner made than granted. Alexander gave him a commission, to receive of his treasurer whatever he wanted. He immediately demands in his Sovereign’s name, ten thousand pounds. The treasurer, surprised at so large a demand, refuses to comply ; but waits upon the King, and represents the affair, adding withal, how unreasonable he

B b

thought

thought the petition, and how exorbitant the sum. Alexander heard him with patience. But as soon as he had ended his remonstrance, replied "Let the money be instantly paid. I am delighted with this philosopher's way of thinking. He has done me a singular honour. By the largeness of his request, he shews the high idea he has conceived both of my superior wealth, and my royal munificence." Thus let us honour the Lord by great and extensive expectations of his goodness. Let us form more enlarged ideas of his munificence; let our desires centre in and fix upon Him, in whom dwelleth *all fulness*: Yea, let us ask for a copious portion of the divine blessing. He cannot be impoverished by bestowing; though we be every way enriched by receiving.

63. We will conclude this Work with the following Anecdote of Oxensteen, Chancellor of Sweden. He was a person of the first quality, station, and ability in his own country. Being visited in his retreat from public business, by commissioner Whitlock, Ambassador from England to Queen Christiana, in the conclusion of their discourse he said to the Ambassador—"I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good God, who has given me time to know Him, and to know myself. All the comfort I have, and which is more than the whole world can give, is feeling the good spirit of God in my heart, and reading in this good book (holding up the Bible) that came from it." This enlightened and experienced man further addressed the Ambassador as follows:—"You are now in the prime of your age and vigour, and in great favour and business; but all this will leave you, and you will one day better understand and relish

relish what I say to you ; and then you will find, that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from the world, to the good Spirit of God, and in reading the Bible, than in all the courts and favours of Princes." " This I had, (says William Penn) as near as I am able to remember, from the Ambassador's own mouth, more than once. A very remarkable and edifying account, when we consider from whom it came, one of the greatest and wisest men of his age, while his understanding was as sound and vigorous as his experience and knowledge was great."

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